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THE CONGREGATIONAL MESSENGER

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Your love has a broken wing if it cannot fly across the ocean.—M. D. Babcock.

Vol. XXI

January-February, 1951

No. 1

THE CONGO INLAND MISSION

A Co-operative Mission in the Belgian Congo

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Address of mission and all missionaries except Mukedi Station and Mutena Station.

Charlesville, Kasai District, Congo Belge, Africa.

Cable address Conin, Charlevsille, Congo Belge.

Mukedi Station Address: Mukedi, par Kikwit, District, du Kwango, Congo Belge, Africa.

Mutena, via Tshikapa, Kasai Dist., Congo Belge, Africa.

The above missionaries represent the following religious bodies:

General Mennonite Conference (20)
Central Conference Mennonites (12)
Evangelical Mennonite Conference (16)
The Evangelical Mennonite Brethren (10)
Missionary Church Association (1)

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THE CONGO MISSIONARY MESSENGER

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No. 1

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A Happy and Blessed New Year To You

Wake God's People

"Christian, can you sit in silence
While this crying fills the air?
Or content yourself with giving
Merely what you well can spare?
Will you make your God a beggar
When He asks but for His own?
Will you dole Him from your treasure
A poor pittance as a loan?
Sound the trumpet! Wake God's people!
Walks not Christ amid His flock?
Sits He not "against the treasury"?
Shall He stand without and knock,
Knock in vain to come and feast us?
Open, open hearts and hands,
And as surely His best blessings
Shall o'erflow all hearts, all lands."



Yesterday is but a dream and tomorrow is only a vision. But today well lived maketh every yesterday a dream of happiness, and every tomorrow a vision of hope. Look well, therefore, to this day. Such is the salutation of the dawn.

Editorials

Rev. and Mrs. John B. Jantzen and daughter have arrived in the Congo and are stationed at Nyanga. Rev.

MISSIONARIES Jantzen has the necessary creden-
ARRIVED tials for teaching and Mrs. Jantzen

is a registered nurse and has finished the Colonial Course for nurses in Belgium. May the Lord continue to bless them abundantly and to the salvation of many who have as yet not even heard of our loving Saviour. We praise the Lord for answered prayers in their behalf.

Miss Tina Quiring has also arrived in the Congo and is stationed at Charlesville. The Lord has graciously answered prayer, opened doors and made provisions possible for Miss Quiring's going to the Congo, and we feel assured her term of ministry has just begun. We need to pray earnestly and daily for these new workers. They have many adjustments to make, many new things to learn and, perhaps most of all, their first six months for language study will be the most difficult.

Paul Rene arrived on November 21, 1950 and, the Lord willing, he will accompany his parents, Rev. and Mrs.

ARRIVED Levi Keidel, to the Belgian Congo in the near future. Welcome, Paul

Rene, and congratulations to the father and mother! May his footsteps be guided in such a tender and yet definite pathway, that some day he will find it easy to respond to service for our loving Saviour by saying, "Here am I, Lord, send me!"

Miss Agnes Lutke from the Mukedi Station and Miss Selma Unruh from

Nyanga are en route home for furlough after their first term of service in the Congo. Miss Lutke's home is at Dalmeny, Saskatchewan, Can., and Miss Unruh is from Hillsboro, Kans. May God protect and keep them, bringing them back to us safely, and may blessings during their furlough be mutual.

Greetings to the Ladies' Auxiliaries in the Name of Jesus Christ our Lord! "Unto us a child is born, unto us a son is given."

Hosannah to King David's Son,
Who reigns on a superior throne!
We bless the Prince of heavenly birth,
Who brings salvation down to earth.

Let every nation, every age,
In this delightful work engage,
Old men and babes in Zion sing
The growing glories of her King.

Thank you so much for what you have done for us and our Congo work. Only God knows how many souls have been saved through your faithful efforts.

I look back with pleasure to the time I spent with you on my last furlough. I thoroughly enjoyed meeting you and appreciated your deep interest in our women's work.

As you know I have been appointed to send you reports of our work among the women and I shall try to have something for you once a month beginning in the New Year.

Best wishes to you and a prosperous New Year in His service. May we seek to be our best for Him and work together until He comes.

Please continue to remember us and our African women in your prayers.

Yours in Him,
Fanny A. Schmallenberger.

Letters from the Field

HERE AT MUKEDI

By Mrs. James Bertsche

It is a very quiet, cool and rainy day. The natives are not to be found outside of their huts if they can help it. There is nothing they dislike more than coming out a day such as this and we can not blame them when we, ourselves, find the fireplace very cozy. Consequently, there is no school today and not even the usual stream of people winding their way up the path to the hospital is to be seen. This is the type of day the missionary covets to spend at his desk, catching up on the stacks of work piled there. For proof of this last statement you are reading this article.

Since our last writing, Miss Erma Birky has come back to join our Mukedi staff and is already settled down into her home with Agnes Sprunger. Needless to say we all rejoiced the night Mr. Enns drove in here with Mrs. Enns and Erma from Kikwit. The joy of the natives to see old friends was evidenced vividly by their demonstrations and greetings. We thank God for His loving and protecting care over them during their furlough and journey to Africa. We were glad that Mr. and Mrs. Enns consented to stay over an extra day to visit with us before they returned to Nyanga. It was good, too, to have Archie Graber with us over the past week end. We always enjoy these surprise visits from our C. I. M. family.

If you were to pass over Mukedi via air these days, you would spot us easily because of the bright aluminum paint which is being put on the roofs. The reflection is none the less in the moonlight should you decide to come at night. The C. A. P. building has progressed very rapidly this last month. The hammers of the village workmen can be heard from early morning until late at night. They have surprised us all with their ability to work under pressure. Mr. Rempel trusts that the building will be completed by the deadline date. The government building inspector seemed quite pleased during his visit here this week.

Last Sunday night we all wanted to at-

tend the moonlight service in the village, which was too far away to walk. After our busy schedule of the week, we were ready to get out. As Schwartzes had the red panel on vacation, and Vernon the sedan on a business trip to Luluabourg, the only vehicle left to us was the big 3 ton truck. So not to be easily discouraged, Jim got a ladder for the ladies and we all piled into the truck. After this the natives proceeded to fill the remaining space in the truck and some space that didn't remain. As the truck rolled along to the village near by, other sound was added by the blending of voices white and black—swelling gospel hymns into the moonlight. We must have been heard from afar as children and grown-ups alike came out along the way to wave to us. The supreme joy of the evening was when a group of dear village people came after the service to confess their need of the Saviour.

"Then saith He unto His disciples, The harvest truly is plenteous, but the labourers are few: Pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest." Matthew 9:37, 38.

A BURNING APPEAL

"Not called!" did you say? "Not heard the call," I think you should say. He has been calling loudly ever since He spoke your sins forgiven—if you are forgiven at all—entreating and beseeching you to be His ambassador.

Put your ear down to the Bible and hear Him bid you go and pull poor sinners out of the fire of sin. Put your ear down to the burdened, agonized heart of humanity, and listen to its pitiful wail for help. Go, stand by the gates of hell and hear the damned entreat you to go to their father's house and bid their brothers and sisters and servants and masters not to come there. And then look the Christ in the face, whose mercy you have professed to have received, and whose words you have promised to obey, and tell Him whether you will join heart and soul and body and circumstances in this march to publish His mercy to the world.—

William Booth.

GREETINGS FROM REV. A. D. GRABER

Dear Co-workers in His Vineyard,

Greeting you all in the Name of Jesus, our blessed Savior.

On September 7 I left by plane to attend the Board of Directors' Meeting at Leopoldville. We had a most encouraging and profitable meeting and praise God for answered prayer. Dr. Carpenter and Mr. Ogern are doing a fine piece of work. The printing press is one of the best in Congo and that task of supplying school materials, books of various kinds, and Scripture portions for all the Protestant Missions in Congo is not a small job but a very important one. I returned on the 13th on the same plane with Mrs. Enns and Miss Birky. Mr. Enns with Mr. Sprunger was at Kikwit to meet them and of course was very happy to meet his wife again after having lived alone for over two and a half years . . . During September we made two week-end itineraries during which time 79 precious souls were baptised, a number accepted Christ for the first time and some others who had back-slidden returned to the Lord. God is so good to us. Again and again we see that "the Gospel of Christ is the power of God unto salvation to everyone that believeth." What a privilege we have to share the good things of the Lord with these people who have known Him for so short a time. Will you continue to pray for all the missionaries that they may have wisdom, power and patience to win souls for the Master both by preaching to the masses and by personal evangelism.

We are now working on the roof and laying bricks for the floor in the church for the workmen in the Diamond Company. We hope to dedicate this church November 26, the Lord willing. We may be held up a little for boards to make the benches because the natives are working in their fields this time of the year and it is hard to keep them on the job. We now have 8 pit saws and 32 men sawing, but they just don't keep ahead with lumber. October 15 was the first Sunday service held here at Tshikapa. The service was held under a large mango tree, and I don't know when I enjoyed a service more than I did that one. Early in the morning we had baptismal services in the Kasai River about a mile from here. The native pastor helped me because there were over 100 applicants. Something unusual happened

that day. On the way down to the river this assistant pastor said, "I had a strange dream last night and I don't know what to think of it." (Natives believe much in dreams.) He said, "I saw a big black pig in the water." No more was said. When I was baptising the second or third person I happened to look down the river and there was a big hippopotamus with his head just above the water. He was about 200 yards from us and I did pray that the service would not be broken up by his coming any nearer. I felt quite at ease so long as his head was above the water but when he went under, one couldn't tell if he was coming towards us or not. But the Lord was good and the hippo stayed in just about the same place until we had finished. I did try to have my garden near the river but the hippos tracked it up so badly that I now have almost everything up here on the station.

May I thank you all again for your continued prayers, your letters, your gifts of love and your interest in the Lord's work here in Tshikapa.

May He abundantly bless you.

Joyfully yours,

A. D. Graber.

POINTS FOR GRADING A GOOD PREACHER

Patience with sinners.
Tolerance toward annoying Christians.
Love for unlovely people.
Respect for other's opinions.
Courtesy to his brethren.
Appreciation of the value of time.
Directness and simplicity of speech.
Selective ability and terminal facilities.
Freedom from egotism.
Ability to exalt Jesus.

—John Paul, in *Pentecostal Herald*.

Ideas die in some heads because they cannot bear solitary confinement.

* * *

Sin is the most expensive thing in the world.

* * *

The highest place we can reach in life is to be bowed low at the feet of Jesus.

SINCERE APPRECIATION FROM NYANGA

Dear Christian Friends:

With this letter I wish to convey my sincere appreciation for all that you friends have done for the work here, especially for the medical work. The gifts of money and of baby layettes and children's dresses, have been an encouragement to the work.

The Lord has been good to us and we praise Him for it. The memory of difficulties, discouragements vanish when we think of the joy and the privilege of caring for an increased number of O.B. cases. Since March of this year until now we have cared for about 200 mothers. Some of these have accepted Christ while they were with us. Many have asked for prayer. It has been an encouragement to see them acknowledge the Giver of all good gifts.

Our orphans are doing quite well. One of our later ones died as it was so full of worms which makes them so very anaemic. Our youngest begins to stand alone and we hope will soon run along with the others to play.

This month of Oct. is a month when our women are not quite so busy in their gardens, so we arranged to have special meetings with them in the different centers. We usually went there early in the morning and had about three meetings with them. We read in Psa. 119:130, "The entrance of God's Word giveth light, it giveth understanding to the simple." How true this is we have especially seen in these meetings. So many of our village women are not able to read but the Word of God has given light to their darkened hearts. We have rejoiced in the fact they have an understanding of the Word. Some of the women came to the meeting to see us, especially those that do not live so close to the Mission, but the majority came to hear the Word of God. Their testimonies and prayers were an inspiration to our own hearts. Again we were reminded by their needs to pray more for them and we covet your prayers especially for our black sisters in Christ Jesus.

Our two main subjects were "Separation" and "Consecration." We usually had special numbers in song and a session of prayer and testimonies. We also had one session for all

that came, in a message with the flannel-graph pictures.

Thanking you again for your interest in this work and may the Lord bless you as you stand back of us at home.

Yours in His service,

Kornelia Unrau.

OUR MISSIONARIES' NEED

Do you hear them pleading, pleading,
Not for money, comfort, power,
But that you, O Christian worker,
Will but set aside an hour
Wherein they will be remembered,
Daily at the Throne of Grace,
That the work which they are doing
In your life may have a place?

Do you know that they are longing
For the sympathetic touch
That is theirs when friends are praying,
In the homeland, very much,
That our God will bless the efforts
They are making in His Name,
And that souls for whom they're working
With His love may be aflame?

Do you see them seeking, seeking
For the gift of priceless worth,
That they count of more importance
Than all other gifts of earth?
Not the gold from rich men's coffers,
Nor relief from any care—
'Tis a gift that you can give them—
'Tis the Christian's daily prayer.—Sel.

Love which never expresses itself soon
dies.

* * *

Charity begins anywhere and should have
no end.

* * *

Do you want Christ to represent you
above as you represent Him here below?

"GOING FISHING?"

By Erma M. Birky

"And Jesus said unto them, Come ye after me, and I will make you to become fishers of men." Mark 1:17. There is great pleasure in going fishing. We were confident that the Lord would have us go out where we would find the fish. It was the day after school closed on the mission, and Mr. Sprunger was going to take a new teacher to a village about 45 miles from the mission. We could ride with him and travel by bike from there. Granted the bike is not as easy as traveling with a car nor is it practical in a district with as many swamps as the south of our territory. Wading through swamps and rivers was only a part of the adventure. We could borrow a hammock a few times, for the worst swamps. I was always thankful when the sky was overcast when I was riding the bike for a distance.

One afternoon when I was pushing the bike up a long hill, I met a boy coming down the hill. We exchanged greetings according to the custom of the orient, and the boy stopped, as if he had something to say and didn't know how to say it. I began to talk to him about the Lord Jesus Christ our Saviour. His heart seemed to be prepared and he said I do want to accept the Lord as my Saviour. After we had prayed, he told me he had been a Catholic, but he was finished with that. He seemed happy to know that by the blood of the Lamb he could come to the Lord to intercede for himself. What a precious privilege we have.

We had huge crowds at the evening meetings. Some times there were several who said they wanted to believe on the Lord Jesus. One evening when we asked who wanted to accept the Lord and leave the old life, there was a woman who raised her hand. We told her to come aside to speak with us and pray. When she came, she came with her teen age daughter, saying, "My daughter wants to accept the Lord too." She seemed to have such quiet confidence. I asked the teacher-evangelist about her, and he told me that her husband was a Christian and that the whole family had been attending services. Praise the Lord, there was a family united in the Lord.

We like best to leave camp early enough in the morning to arrive in the villages, where we plan to have meetings, before

people are out of their grass houses, just at break of day. There is one village I like very much to visit for meetings. There are a number of Christians in this village, as the result of the faithful preaching of one of our teacher-evangelists. The student who was with me, helping with the meetings, remarked, "how nice to go to that village, the people are so attentive and appreciative." These people are not in foreign clothes. They are dressed like they were when we came here 28 years ago. For them, it has not been a change of clothes, but a change of heart. The Lord is able to save unto the uttermost.

In some of the large villages where we had a school and camped a few days in order to reach the surrounding villages, we had four or five meetings in different parts of the village in one evening. Often there were more than a hundred children in the meeting and as many adults. The Lord has promised that His Word shall not return void, but He will prosper it. Pray with us that there may be many "fishers of men" who are African. Is any thing too hard for the Lord?

'Twas a sheep, not a lamb, that strayed away

In a parable Jesus told;

A GROWN-UP SHEEP THAT HAD GONE
ASTRAY

From ninety and nine in the fold,

Out on the hillside, out in the cold,

'Twas a sheep the Good Shepherd sought;

And back to the flock, safe in the fold,

'Twas a sheep the Good Shepherd brought.

And why for the sheep should we earnestly
long,

And as earnestly hope and pray?

Because there is danger, if they go wrong,

THEY WILL LEAD THE LAMBS ASTRAY.

For the lambs will follow the sheep, you
know,

Wherever the sheep may stray.

When the sheep go wrong, it will not be long

Till the lambs are as wrong as they.

And so with the sheep we earnestly plead,

For the sake of the lambs today;

If the lambs are lost, what terrible cost

Some sheep will have to pay!

—Condensed from the *Sword of the Lord*,
by Miriam Weaver Stoltzfus.

IF I DON'T MARRY

AN ACUTE 20TH CENTURY PROBLEM SYMPATHETICALLY ANALYZED

By Norma Randolph

I celebrated my thirtieth birthday the other day, not with the usual secrecy that keeps a woman from mentioning she has reached that age, but with a bangup party. I wanted my friends—some of whom are worrying about being old maids—to see that the single life can be heralded with joy instead of deep sympathy.

By now it definitely seems that spinsterhood is the Lord's plan for my life, and the recognition of that possibility years ago has given a feeling of security and contentment and a specific aim in life. I have seen girls, however, make themselves miserable and waste all the fruitful years between eighteen and thirty, living from day to day with no goal in mind, just waiting restlessly for The Man to come around. Fruitful years, I say, because it is during this time that they should be preparing and training and gaining experience in various skills that can be put to use for the Lord just in case The Man never does appear.

I am neither feminist nor man-hater, having had my share of dates, including one proposal. Nor do I scorn marriage as an institution, having come from an ideally happy Christian home where love has been the keynote of the family relations. If I were ever in love, I am sure I would want to be married. But it hasn't happened, and since I am God's child through faith in Christ, I refuse to regard my spinsterhood as the result of an unfortunate fate. I know there are no accidents or mistakes with Him. If He has work for me to do which I could not do if I were married—and I think that is very likely—why, then I want His perfect will for me far more than I want the highly touted joys of marriage. I have personally seen too many examples of Christians who went into marriage without taking God into account, and I have seen the unhappiness that results.

Marriage, of course, has certain advantages. But so has single life. And for every advantage in marriage, I have found its compensation in single life. The Lord takes care of that for His children in accordance

with the word, "No good thing will he withhold from them that walk uprightly."

One of the advantages of marriage is the security of belonging very particularly to one person, of contributing to that one's happiness, and of sharing life's experiences. Actually, I believe the romantic phase of marriage has been grossly overrated in America through every medium—fiction, advertising, radio, and motion picture. I have seen sweet girls walk to the altar, starry-eyed, and I have seen those same girls a few years later, completely exhausted by the responsibilities of wifehood and motherhood, tired and worn-looking, the stars all gone. So far as I'm concerned the romantic side of marriage is one of its least important factors, although I confess it looks nice.

However, the matter of security is a strong argument. But see its compensation: The Lord usually provides one or two particular friends who can supply one's need for the security of close companionship. In almost every case where God has asked some child of His—man or woman—to remain single for His sake, He has provided a close and enduring friendship with some other child of His to make up that lack. In my case, it is a roommate. I may not have her with me always, but I know that if she leaves, someone will be provided to take her place. I know it because He says very plainly: "There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time," Luke 18:29-30).

One fear which sometimes besets a man or woman contemplating a single future is that of physical or emotional damage because of denial of the normal expression of the sex instinct. Not too many years ago it was held by some authorities that such denial would create all kinds of inward conflicts and repressions, making one a maladjusted wreck, physically and emotionally. Reputable physicians and psychiatrists no longer believe this. They have found that the unused secretions of the hormone-producing glands are absorbed into the body through the blood stream, where they are redirected into other forms of creative energy. This redirection of energy is called sublimation, which is as different from repression as a canal is from a dam. In other

words, I don't need to worry about the ill effects of a completely continent life. Because of my continence, I have at my disposal for use in the Lord's work creative energies which I would not have otherwise. It is up to me to seek God's guidance in finding a suitable outlet for those energies, or I will be repressed, and seriously.

One joy single people forego is the joy of parenthood. The privilege given to a married couple of initiating and then nurturing another life is an undeniably great one. Parenthood teaches lessons of love and sacrifice and dependence which cannot be adequately learned in any other way. But if I lack parenthood's blessings, I also lack its burdens. The responsibility for the physical and mental and spiritual well-being of the children whom God gives is not to be taken lightly. So many bad things come to children—sickness and accidents, wrong habits, personality difficulties, waywardness—that I believe in denying me the blessing of parenthood, God has given me another blessing: that of exemption from its sorrows and concerns.

Besides other compensations which God provides when He withholds marriage, there is the very definite advantage of the independence which is inherent in the single state. If I know that the Lord wants me to take on another job in my church, or to make a gift in excess of my tithe to some needy organization, or to take a speaking engagement in another state, I have no married partner to consult and convince. I simply take on that job, or make that gift, or take that speaking engagement. With no family ties to bind me, I can put all my time at God's disposal. I can enter full-time Christian service as the Lord leads without the worry that my salary will not adequately cover my family's needs. I have only myself to consider and can restrict myself sharply, if need be, without concern for another's well-being. If I hear the voice of the Lord calling me to a field of service in another part of the country, or out of the country, again I have no one else to take into account. I don't have to worry about my partner's health in a new climate, or his happiness in vastly different surroundings. I am the only one to make the adjustment, and so I can obey what I believe to be God's

will without question or reservation—without the problem of first persuading a reluctant partner, and then—if I succeed—of making that one happy in the new situation.

This independence means that there are many things I can do for the Lord, as an unmarried person, which I could not do if I were married. This may hold true more often for women than for men. There are men undoubtedly who have had to renounce marriage "for the kingdom of God's sake"—missionaries doing vital pioneer work in places where a family would be a hindrance rather than a help, or evangelists whose constant travels make a normal home life out of the question. Christian young men ought to consider the fact that God may be calling them to a life of self-denial and sacrifice of the comforts of ordinary family life, in order that they may do a particular service for Him. I have known men, convinced of God's call to foreign missionary service, who had to stay home because of the ill health or unwillingness of their wives.

But more often it is women who must forego marriage in order to do a service for the Lord. Men can become husbands and fathers without changing their status in the business world; but only rarely can women become wives and mothers without giving over their professions or careers—that is, if they are to go at the job of motherhood to which God has called them. However, in giving me a single life, God has privileged me to serve Him in a way that is denied to most of my married friends. I have my spare time free for leadership of a Christian club, for extra activities with the Sunday school class I teach, for help in the offices of a couple of Christian organizations that often need an extra hand, for putting my musical training to use in my church, for doing the writing which I enjoy, for church visiting, and so on.

I feel bad when I hear Christian girls bemoaning their single fate. Besides throwing their energies wholeheartedly into the various God-honoring activities of their church and community during evenings and week ends, very many of them could and should consider the possibility that God

(Continued on page 18)

MINUTE MEDITATIONS

To refuse to accept Christ in this life is to refuse Life and the very reason of our existence.

* * *

Jesus always puts cause before effect.

* * *

If you don't believe the right thing you'll never live the right thing.

* * *

To pay is easier than to "go."

* * *

If you have a "best foot" and always put it first, it's bound to wear out.

* * *

To progress is to pay—period.

* * *

You may be a fine sermonizer and yet fail to have a message.

* * *

Most of us are more stern with others than we are with ourselves.

* * *

Most any one can learn to instruct, but only he who is a "living Gospel" can teach.

* * *

What does your "giving" do to you?

* * *

Insure in sure insurance!

* * *

Many people only use their heads for a hat rack.

* * *

"A penny a meal" while people deal in \$'s, hundreds of \$'s, thousands, millions, billions, and for what?

* * *

Take time to pray in this self-sufficient modern age???

* * *

By lifting the burden of others, we lose our own.

* * *

The fact that you aren't a leader does not mean that you should be a blind follower.

* * *

You cannot do it all, but you can do all you can.

* * *

Quite often a narrow mind and a big mouth go together.

Do you want Christ to represent you above (to the Father) as you represent Him here below?

* * *

The first thing to do in examining the power that dominates me is to take hold of the unwelcome fact that I am responsible for being thus dominated.

* * *

If I am a slave to myself, I am to blame, because I yield to myself.

* * *

Sand when surrendered to the cementing power of the Holy Spirit makes the kind of building material He likes and needs to use in building His Church.

* * *

Are you working for higher principles than pay?

* * *

Once you realize all that it cost God to forgive you, you will be held as in a vise, constrained by the love of God, that made your forgiveness possible.

* * *

A contrary wind is no proof that we are not doing the will of God.

* * *

God's timetable is perfect; it needs no revision.

* * *

The highest act of a redeemed soul is real heartfelt worship.

* * *

God is more concerned with our attitude toward the sin that we have fallen into than with the sin itself.

* * *

The direction of Grace is always upward.

* * *

God always recognizes our motives.

* * *

Stewardship is universal in its scope for Christians.

* * *

What we do under grace is not done by compulsion but rather by attraction.

* * *

His law is Love.

* * *

Love always prompts more than the law demands.

THE TITHE

The present age is an age of money seeking and of money making. More men have accumulated fortunes during this century than during any previous period in the world's history. Riches increase with great rapidity; money is more easily amassed than ever before, and hundreds rise in a very short time from poverty to wealth.

With this increase of wealth there has been an unprecedented increase of wealth in the church. The times are greatly changed since a few poor fishermen, reclaimed outcasts, and publicans made up the band of disciples that followed Christ. Then so destitute of silver and gold was the church that on one occasion money had to be obtained from a fish's mouth to pay the tribute due the Roman Government. But it is said that there is today "enough money in the hands of church people to sow every acre of the earth with truth." The amount of money devoted to religious purposes has never been so great, and yet Dr. Strong in his book **Our Country** states that the amount contributed by the professing Christians of the United States for the extension of the Gospel is, yearly, one-sixteenth of one per cent out of every dollar in his possession.

God in a marvelous manner has, in these last days enriched His people with plenty of gold. "He giveth men power to get wealth." Sunshine and rain are His gifts; seedtime and harvest are ordained by Him, health and skill, and wisdom, and every ability by which men make and increase their fortunes, come from God.

Why has God thus enriched His people? We know it cannot be but for some great and gracious purpose. God has not designed that His people should be wealthy simply for their own selfish gratification. Nor can it be any part of the divine purpose that all these riches have been permitted to come into the possession of God's people simply that they may be locked up in banks and safes and kept in idleness. Surely He who sits upon His throne in the heaven, overruling all things, has some great purpose in view in thus enriching His people, and it should be their great concern to find out what that purpose is, and then, in a spirit of true consecration, do with these riches just what God intended should be done in the last days of this nineteenth century.

We believe the answer is not difficult to find, but he who would know the will of God must be prayerful and earnest. God, by the events that are taking place in the world, especially in connection with missionary operations, is clearly indicating what He would have His people do, and happy is that servant who, knowing His Master's will, performs it.

Giving God that which He asks of your income, that one-tenth of every dollar, which we call the tithe, pays in the highest sense of the word. It pays in spiritual blessings; it pays in temporal prosperity; it pays in peace of mind in that the question of duty has been settled.

The main drive or purpose of tithing is not to get money to pay off church debts, nor last year's deficit, nor to pay interest on borrowed money or the preacher's back salary. These are such selfish, low motives for starting the tithing system. The whole program should be put on a higher plane. Tithing is not a substitute for worn out methods of raising money. It is not a cure-all to cure the many ills of the church. Someone reads a tract or hears a testimony of a church wonderfully blessed by tithing. He quickly concludes to rush into the plan with visions of a full church treasury. The committee talks money, the board talks money. Money is emphasized out of necessity because of the stupidity and negligence of the past. Hence the main point or purpose is missed altogether.

Primarily and fundamentally the main drive is not for money at all. To start the tithing system on such a low basis is to doom it in advance. The time has come for the church to launch a systematic campaign, teaching the high motives and purposes of systematic stewardship, these purposes and motives to become life principles among Christian people, and are to be expressed by religiously giving at least the tithe to the work of the Lord.

The main drive or motive is to teach men to put God and the kingdom first. With most professing Christians, self, home, business, pleasure come first. After time, attention, energy, money have been given to other things, if there be any left the kingdom may get it. God takes last place instead of first.

The main drive, therefore, is to reverse the order. When a man is asked to become

a tither, he is asked to establish on a life principle the habit of putting God first. This, of course, gets the tithe, but it does vastly more, it gets the tither. It creates a new race of Christians who put God and His kingdom where they rightfully belong—first.

The main drive is to teach men to recognize and acknowledge God's ownership. God owns the property, land, money, and income which we call our own. It is God's world. The gold and silver belong to Him. This point many church members do not and will not acknowledge. Here the tithing system is vital. The teaching is that the tithe in a special sense belongs to God. We therefore do not ask a man to tithe to pay the preacher or the debt, but we ask him to pay to God that which belongs to Him.

The main drive is to teach that tithing is an act of worship. Someone has said that worship is self-giving to God. A man's money is a part of himself, his brain, his brawn, his energy. When he gives money, he gives a part of himself back to God. His tithe is not merely answering a temporary financial call; it is given as an act of worship of his God. He goes to the Lord's house on the Lord's Day, he mingles with the Lord's people, he partakes of the Lord's Supper, and puts into the Lord's treasury, the Lord's money. It is a supreme act of worship. Now when the tithing system is put upon a high plane, the money will come; but a greater blessing will follow—churches will be lifted out of their selfish negligence and will become real churches of Jesus Christ.

The main drive, therefore, is to secure, not the tithe but the tither, not the gift but the giver, not the money but the man, not the possession but the possessor.

Are you acknowledging the debt and are you using the money God has given you in such a way as will at last secure from Him the commendation, "Well done, good and faithful servant, enter thou into the joy of thy Lord"?

"Honor the Lord with thy substance, and with the first fruits of all thine increase, so shall thy barns be filled with plenty."

—The Wesleyan Methodist.

WHAT WOULD YOU DO?

If you were a member of one of our Mission Boards faced with some of the following problems, what would you do?

1. When young people think it more significant to begin a new work than to faithfully carry on what has already been started?

2. When our churches give more consideration for interdenominational mission organizations than for our own work for which we are responsible?

3. When missionaries from large congregations get many Christmas gifts while those missionaries who come from very small congregations may not get any Christmas gifts?

4. When mission candidates dictate where and under what conditions they want to work rather than consider a call to a place where you have an opening and a great need for personnel?

5. When our churches pay our missionaries \$5 or \$10 for speaking but some independent missionary is given the whole offering?

6. When more publicity is given to undenominational missions than to our missions and when you have testimonies which show that our missionaries are doing a better piece of work on the foreign field than some of these which are more widely advertised?

7. When students interested in missions who have had all of their training outside of their own denominational circles expect the board to show them more consideration than those who have attended our schools?

8. When the opportunities are great but the finances do not keep pace?

9. When persons want to do Christian work but short cut their preparation for that service?

10. When one of your fields proved hard while another one of your fields yielded a bountiful harvest?

11. When people clamor to open up work in new countries when to do so would mean neglecting our commitments in those countries which we already occupy and where there are areas in our fields which have not been reached?

—From Bulletin, First Church, Berne.

* * *

We must be fair to others, else we close the way for their being fair to us.

WOMEN'S PAGE

CAREER WOMEN'S NUMBER WILL NEVER BE LEGION

By Dr. Roy T. Brumbaugh

Career women have their place in society, but their number will never be legion. A woman doesn't have to be a career woman to be remarkable. The name of Dorcas (Acts 9:36) is forever written in Supernatural Revelation. She represents the woman often forgotten by society, but remembered by God. Let us consider Dorcas and elect ladies like her.

Dorcas was a saint of God and a disciple of Christ. She was useful and not merely ornamental. She couldn't perform miracles like Peter. She couldn't prophesy like the daughters of Philip. She couldn't lead an army to victory like Deborah. She couldn't teach the Bible like Priscilla. She couldn't lead a congregation in singing as Miriam led Israel at the Red Sea. But she could believe in the Lord Jesus as personal Saviour and she could sew in Christ's name. She threaded her needle for God. It stands written that she was "full of good works and almsdeeds which she did."

Moses efficiently used his rod and tongue for God. Gideon used his sword and lamp for Jehovah of hosts. Shamgar used his oxgoad to bring victory to Israel. David used his sling for God; but Dorcas used her needle to help the needy, in the name of Christ.

Women like Dorcas are the salt of the earth. They quietly, but prayerfully, raise children in the nurture and admonition of the Lord. In obscure classrooms they shape characters and mould lives. In Sunday School they teach God's Word and lead youth to Christ and into Christian maturity. In offices they persistently declare that there is something different in Christianity by wholesome living and efficient service rendered as unto the Lord. In homes they forget that pots are pots, and pans are pans, and do dull housework beautifully and brilliantly.

Protect some women as a hothouse flower and they become spoiled. Such are annoyed by rainfall and fretted by the rattling of a windowpane at night. Pamper such women as a tender plant and they readily wilt in a

crisis. Place such among the roses and they will be overcome by the odor of a sick room, or be ready to faint at the sound of a siren.

On the other hand, take a woman who has received Christ as Saviour and yielded to Him as Lord, and she will do marvelous things for God and people. She will be strangely calm in a place of calamity and danger. With her soul kindled and heart stirred she will be at home in the center of a great need. You will see Christian womanhood at its best when there is a spiritual or moral battle to be fought, when there is a helpless child to be protected, when there is a downcast man or boy to be encouraged. When there is a people to be evangelized, in the face of the world's frown, or the tyrant's sword. God's women believingly endure unto the end. They sacrificially serve the church and society. They continue in well-doing and are more concerned about women's duties than women's rights.

Dorcas continued in good works, and then, of all people in her town, Dorcas got sick. She suffered. God often brings out the good and the grace He has implanted, through suffering. The ways of God are different and always perfect. In time Dorcas died. All good women also sicken and die.

But Dorcas was raised from the dead by the power of God. Because of this miracle many in her home town believed in the Lord Jesus Christ and were saved. Later she died again; but was not raised from the dead the second time. God has raised only a few from the dead during the 6,000 years or more, of human history; but when our Lord returns to earth the second time, all who have fallen asleep in Christ shall be raised physically to die again no more forever. What a joy it will be to live forever in a new, supernatural body that shall never know disease, weariness, age, or any such thing!

And then, all who deserve it, shall receive an eternal reward for all good things done while they were in the body on earth. Dorcas then shall get universal and eternal recognition and reward for all the good works she did after regeneration.

—(Selected).

THE NEW AFRICA AND ITS CHALLENGE TO MISSIONS

E. A. Shank,

South Africa General Mission

Whatever may be said of Mission methods in China, India, or Latin America, Africa is most certainly different. Even on the rim of North Africa, where the civilization predates the days of the Pharaohs of Egypt, the missionary task is very different from that of the Africa which stretches far to the south of the Sahara Desert. It is my purpose, therefore, to discuss the missionary task among the primitive negroid tribes of Africa, speaking approximately 523 distinct languages and more than 300 dialects.

Pioneer Methods:

The pioneer missionary to the negroid tribes, wherever he went, found a people so primitive that they were scarcely different from the beasts of the field. They dwelt in the forests, on the plateaus, along the rivers, living in tiny, one-room huts made of grass, sticks and mud. They had no alphabet, no numerals, hence no books; therefore, there was no accumulation of factual knowledge—mathematics, history, science, or philosophy. In this fluid state their minds were a vacuum which easily became filled with vain imaginations and their hearts were darkened by a blinding superstition and soul-chilling fear. Worshipping ancestral spirits and demons, the African was a human wretch feasting upon the flesh of his fellow-man and making human sacrifice that he might become endowed with greater power for the hunt and for rapine, plunder and war.

Amid these existing conditions, the missionary followed the most natural order of procedure. He learned the language and reduced it to writing; applied his medicine and healed their diseases; preached the Gospel and pursued person-to-person evangelism; established small schools to dispel ignorance, thus preparing the way for enlightening instruction; and finally, he translated the Word of God into the vernacular of the people and placed it in the hands of those he had taught to read. Of course, a small group of believers were gathered, and of these Christians, a number became evangelists and assisted him in furthering the work.

In this manner the great task of emancipating a continent and its people from the

grinding bondage of ignorance, fear, superstition, ill health and sin, was begun.

Upon this work, business interests, and sometimes Governments, looked with disapproval, later with tolerance, and finally with appreciation. By a dual effort, the missions and the governments have eliminated tribal wars; killer diseases have been brought under control, and infant mortality has been reduced from an estimated rate of 80% to a possible overall 20%. These three factors have contributed and do contribute to a tremendous increase in the population of aboriginal Africans.

The Awakening:

In this manner Africa was awakened by the Missionary. Chiefs welcomed missionaries and begged for more to teach their people. The shackles of heathenism were broken. The taste of the white man's knowledge was pleasing, for it brought better fortunes in life. This taste created a desire; the desire grew into a passion; the passion became a continental movement. Thus Africa has come to her renaissance; she is on the march. The masses of youth are finished with paganism; they will have none of it. Government and Mission Schools are being packed to the limit, yet other young people come, and too often, we have had to turn them back and thus miss the opportunity to win them for Christ—an opportunity we can ill afford to lose.

Some missionaries say, "Give up the school idea entirely to the Government and let us get on with direct evangelism." To this the government replies, "If you do not maintain schools which meet our requirements, then we will give your territory over to the Catholics." Therefore, we press on with school evangelism as well as direct evangelism, and thank the Lord for the ingathering of souls which results therefrom.

Enemies of the Task:

The African situation has still other problems—a great spiritual warfare is in progress.

Some African individualists have revolted against the authority of the church, or for the sake of financial gains established sects—several hundred such are registered with the Government in the Union of South Africa alone. The name of one of these sects

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Congo

Wayside Glimpses

By Rev. James Bertsche

Of Itinerating

(Continued from last issue)

Now first, there is the matter of setting up camp. There are the cots to unfold; bedding rolls to undo; sticks to cut and trim for our mosquito nets. The box of camping utensils goes to the kitchen. That hut you saw out back made of thatch, bamboo and woven palm leaves is our kitchen. Inside you'll likely find a makeshift bamboo rack along one wall and a pile of wood ashes in the middle of the floor surrounded by a few soot laden rocks. With such meager equipment our cook will do surprising things these next few days.

By this time, word has circulated in the village that white people are at the guest house, and soon a curious crowd gathers to have a look at the newcomers. There are the grizzled old village elders, with their long, polished, red wood walking sticks, who come to pay their respects with a "Muabanda" (You have slept well?) to which you respond reassuringly, "Ai, tuabanda" (Yes, we have slept well). And, there is no such thing as speaking collectively to them as a group. Each one must have his turn to ask each missionary separately and each missionary must answer individually. Of course, there is the inevitable gang of "small fry" ranging from the chubby little toddlers peeking shyly around the loin cloths of their mothers to the mischievous six-year-olds jostling each other, vying for a place in the "front row." Off to a side are the village women, hand over mouth, following every movement; scrutinizing everything taken from the panel truck and noisily discussing among themselves the why and wherefore of everything. Don't overlook the young village "dandies" sauntering around the fringe of the crowd. These fellows, with their special "hair do's," bright loin cloths and flashy trinkets, are trying to be non-

chalant but really want very much to be seen!

Now let's see, women have been sent by the chief for fire wood and water. The water will be brought in gourds from the stream in the valley below. The firewood is brush collected on the hillsides and carried on the heads of the women in great bundles. Here comes our teacher who is stationed in this village, so let us greet him and make some plans for our stay here. He sketches us a little map showing the villages he feels we ought to reach while here and following this we map out each day's itinerary. This evening we'll have a service in the little bamboo and palm leaf chapel at the teacher's place. Tomorrow by 6:30, we want to be on our way. Week days in Congo, one must get to the villages before 9 A. M. or after 4 P. M. for practically all the women go to their fields through the day. (Many of them have as much as a five-mile round trip to their fields and back every day. They have to go that distance to make their fields in order to escape their own animals in their village.) Then, while the women are in the fields, the men usually leave in the day time to go to the forest to gather building materials; hunt or clear areas for new fields. It is therefore common to come into a large village in the middle of the day and find it deserted except for the children and the aged. Sundays, however, are more or less vacation days for the natives and they stay in the villages. For that reason, we always try to work all day long. If one keeps moving, one can visit 10 or 12 villages between sunrise and sunset.

* * *

Did you sleep well? When you're good and tired, those old army cots don't "sleep" half bad, do they? Ready for breakfast? We're going to have pai-pai, (a tropical fruit looking and tasting much like a good

musk melon), oatmeal, and will wind up with some fried eggs, sunny side up, (bought by the cook with sheets out of an old Montgomery Ward catalogue. The natives like to decorate the walls of their huts with them.) Afterward, we'll quickly make up some sandwiches, for we never know where we'll be at noon.

Our teacher is now outside ready, so let's be on our way. We'll drive through several villages leaving word that we're coming back. Thus they'll be expecting us . . . and now, here's our first village. You'll notice that invariably villages are found on a little knoll or hill and that they are marked by a thick cluster of raffia palms. This is due to the fact that when a village locates in a new place, immediately they plant these raffia palms in profusion and this, likely, for three reasons. First, they offer an abundant source of tough, long fibers that the natives use much in their building, rough weaving, and village life in general. Then, since the palms grow quite high and in a spreading fashion, it isn't long till the village is completely shaded. Third, but unfortunately not least, they tap the large full grown trees for sap which they ferment into their palm wine.

Notice how one man will mark out his particular property with a stick fence. Inside this enclosure will be his home; the house of his wife (or if he has more than one, a house for each of them); a couple of small thatched granaries for storing his millet and corn; a kitchen; perhaps a small pigeon cote up on six foot sticks and perhaps a little palm branch annex at the back of his house for a few chickens, ducks, goats or sheep.

The chief has called the people together and our teacher will lead in a couple of hymns. (Thanks to the work of our Nyanga and Mukedi missionaries, the Apende people now have more than 300 old gospel hymns translated into their own tongue, and how they love to sing them!) The group is forming into a semi-circle facing us. Some stand, some squat, some sit on a stone or bit of wood and then remain motionless and quiet as prayer is offered and our teacher-evangelist begins explaining to them the story of Jesus.

Study those faces before you. The shadows of centuries of darkness lie across

many of them. The superstitions and fears of generations of forefathers have their reflections in many of those eyes. Lines of suffering are deeply engraved on several. Commonly one sees the blank look of those whose minds, unaccustomed to dealing with anything outside the hum-drum routine of hand to mouth existence, seem incapable of grasping and comprehending that which our teacher is trying to tell them. By way of contrast, look at our teacher. Watch him as he warms to his subject. Hear him as he lays before them—these his own people—the two ways of life; hear him as he challenges them: "One day you will die; on which road will you be travelling that day? Will you be walking the path of life or the path of death?" Watch that black face fairly glow as he presents to them the Christ who came and died for them. Hear him as he urges them to turn to the One who loves them and who wants to give them a new life. What a contrast he makes against the background of his audience! What a thrill to witness it!

And now he has closed his message. We sing yet another hymn and then he says: "You have heard the Word of God today in your village. After today, you cannot say that you do not know the Way. Now it is you who must decide. Those of you who want to 'turn your heart over' (literal translation of the Kipende way of expressing the idea of obtaining a clean or pure heart) come and meet me over under that mango tree and we will pray about it together." It is rare that there is not a response. Sometimes, there are only a few who stay behind to talk, one at a time, with the missionary and evangelist, but more often one sees 20, 30 or 40 staying, each one saying: "Ngatshikina kukala mona wa Nzambi" (I want to be a child of God).

After service, we always get out our valise of books. We can offer them the entire New Testament in their own tongue (thanks to many years of hard and devoted work by Miss Agnes Sprunger), at a give-away price of 10 francs (this, thanks to the generous subsidy of the British and Foreign Bible Society of London). We can give them a book of hymns in Kipende. We can offer them a booklet of Old Testament lessons in their own language. We have

several smaller pamphlets, also in their own tongue, as well as slates, slate pencils, paper, etc. One of the big joys of itinerating is to have an African come and say: "Ngatshikina kusumba Kibungishilo Kihekihe." (I want to buy a New Testament.) Invariably when they have it in their possession, they withdraw a bit to a convenient stump and are immediately the center of a curious group of fellow villagers. Soon some one in the group volunteers his reading ability and while others listen, he proceeds—with furrowed brow and many a start and stop—to "spell out" a verse of Scripture. Pray with us that as we are able to put His Holy Word into their hands, it will truly be as fertile seed falling into good soil.

And so it goes, village after village, day after day. Sometimes, along toward evening, we get weary both physically and mentally and are tempted to skip the last couple of villages on our list and get back to the State House for a bath and supper. But, always as the stop is made and the people gathered and the service is under way, we are so glad we stopped and can have a share in proclaiming The Good News yet another time in yet another village.

* * *

The week has slipped by quickly, hasn't it? Do you regret having spent the week with us? Now as you go your way, and go back to your regular routine, remember the Congo village people, won't you? Remember those faces you saw around the half circles . . . the people listening to the story of salvation. Pray for those who heard and acted. Pray for those who heard and preferred to stay in their old way of life. Pray for those who heard but had difficulty grasping the significance of what they heard. Pray for the teacher evangelist that you saw and heard "in action" for our Lord. Pray that the itinerating phase of our missionary program may be directed, owned and blessed of God to the eternal salvation of many, many Africans.

"God never despises little people or little things: else He would not hide His oaks in acorns, or dwell Himself in human hearts."

IF I DON'T MARRY

(Continued from page 10)

might be calling them into His service full-time.

Besides the obvious needs of the mission field for teachers, doctors, nurses, lab technicians, and linguists, there are the almost forgotten needs of Christian organizations here at home. In the offices of mission boards and of various Christian organizations and institutions, there is a crying need for trained stenographers, typists, bookkeepers, accountants, receptionists, and file clerks. Christian publishers want competent artists, photographers, layout specialists, writers, proofreaders, and editors. Christian institutions and camps are always on the lookout for capable teachers, deans, directors, counselors, house mothers, cooks, and dietitians. Churches are constantly looking for pastoral assistants, secretaries, youth directors, music directors. Home mission boards need missionaries; specialized Christian organizations—such as Inter-Varsity, Young Life, Pioneer Girls, Child Evangelism—need alert, consecrated field directors and staff workers besides office help. And notice that it is not the dull, routine jobs that so often go unfilled, but the interesting administrative positions that call for initiative, resourcefulness, and keenness of judgment.

There is almost no limit to the variety of skills which the qualified unmarried Christian may invest in the Lord's service. The excitement of travel, the thrill of acquiring new engrossing skills, the stimulus of association with many of God's choicest saints, the exultant consciousness of having a very definite job as God's co-laborer—these blessings belong to the single person who is free to seek and obey God's will gladly, choosing His best—though it may not include marriage—above all other desires.

In asking me to remain single for His sake, the Lord has not withheld happiness from me by any means. Rather, He has given it in overflowing measure! I can't think of one of my married friends with whom I would change places. I am His child; He loves me and is caring for me; He has given me the unbelievable privilege of being in His service. Should I be unhappy, then, just because I am not married? A thousand times, no.—From *HIS Magazine*.

ENCOURAGEMENT

When life's way is growing weary
And the road is hard to see,
When life's burdens seem so heavy
And you, it seems to be

Are falling beneath the burden
And no one seems to care,
No one offers any comfort
Or your load to help to bear.

Just look to-wards the heavens!
Your help is over head!
For the Savior knows about it,
He sees each tear you shed.

He will take your heaviest burden
To carry as His own.
Straighten out the way before you
For He trod this way alone.

And when others have forsaken,
You will find Him standing by;
If you'll serve Him—He'll not leave you,
Even when your time to die.

He's the friend of friends to sinners,
He's the hope of every saint.
He will save the lost who want Him
And give strength unto the faint.

So don't give up my brother
Meet life's battle with a grin.
For with Jesus as your helper
You can't lose, you're sure to win.

—Selected.

ON THE JERICHO ROAD

On the Jericho road was a terrible sight.
A wounded man lay, in pitiful plight;
Naked, and bleeding, and well nigh dead;
Alone, in that valley of robbers and dread.
What if that man were I?

A priest journeyed by with his slow, stately
tread;
He saw the sad case, and there came in his
head
A thought of the help he might give, if he
tried;
But he quickly passed by on the other side.
What if that priest were I?

Then a Levite came on in his steady pace:

He halted, and looked, as he came to the
place:

He thought that the poor man was likely to
die;

But he on the other side, also, passed by.
What if that Levite were I?

A Samaritan came by on his way;
He, too, had his cares and his troubles, that
day

For people were hostile, and friends there
were few:

Despised by every respectable Jew.
What if that man were I?

He came where he was, and he saw the sad
wrong:

His heart had compassion; his arms very
strong

To lift, and to care for the poor, helpless one:
Nor did he forsake him at set of the sun.

What if that friend were I?

With him at the inn, he watched all the
night;

And when he must go by the first morning
light,

He gave to the keeper a fee from his store,
And promised to pay if his need should be
more.

What if that Samaritan were I?

—Dinnie McDole Hayes.

"IT WILL BE WELL"

I know not now what it shall be
That my immortal eyes shall see,
When I have crossed the swelling tide
To gladly reach the other side.

But this I know it will be well,
When I immortal then shall dwell
Where dark things all shall be made plain,
Where passed forever death and pain.

And through that great eternal day
As with the Master I shall stay,
Contented! With what e'er it be
In glory that my eyes shall see.

For if I've learned, while here, to live
Contented, as to Him I give,
My best, my all, naught I shall fret
What it shall be—when home I get.

—Selected.

EVANGELISM IS GOD'S BIG BUSINESS FOR HIS CHURCH

By Vance Havner

Now and then, various church bodies announce that during the coming year they expect to major in evangelism. Someone has said that such a statement is like a railroad company announcing that it will major in transportation. The business of a railroad is transportation, and the business of a church is evangelism. It is God's chief business for His church anytime.

The early church began with a group of believers in the Lord Jesus Christ, filled with the Spirit, witnessing and winning others. They were out to know Christ and to make Him known. Just to be Christians and to persuade others to be Christians. Following Jesus, they became Fishers of Men. They had a story to tell to the nations and they told it everywhere. They were not out to dispense good advice, but to declare good news. They gossiped the Gospel to high and low, in season, and out, from Jerusalem to the ends of the earth. But the simple tends to become complex, and so there grew up a vast organization that became an end to itself. It became so occupied with keeping its machinery moving that it could be likened to an oil mill that exported no oil, because it took all the oil to grease its own machinery. Spiritual movements start with men, then run through successive stages of movement, machinery, and finally end as monuments. After a while, proselyting members take the place of winning souls and God writes Ichabod over the concern and starts afresh somewhere else.

Our Lord said, "He that is not with me is against me, and he that gathereth not with me, scattereth abroad." Christ is the great gatherer, and the only way we can assist Him in His gathering is by winning the lost. Mind you, He said, "he that gathereth not with me, scattereth abroad." It is very evident that any Christian who is not engaged in gathering with his Lord, is working against Him. It is not going to church, singing in the choir, or raising money, that identifies us with the great Gatherer, but soul winning.

There is no better evidence of genuine faith in an individual Christian than a passionate desire to make Christ known to

others. There is no better proof of the true church, but we live in a day of good tidings and hold our peace. The redeemed of the Lord do not say so. We are like Arctic Rivers frozen at the mouth. The church is dissipating her devotion on a thousand concerns, dribbling her energies on secondary issues. We have so many irons in the fire that none of them are hot. We need not only consecration, but concentration to our main business of evangelism. We have heard of a Lighthouse Keeper who was supplied with a certain amount of oil with which to keep his light shining, but with the best of intentions, he loaned some of it to a fisherman for his boat, and some more he gave to a villager for his lamp. Thus he dribbled his oil here and there. One night a fierce storm arose and ships went down and lives were lost because the oil gave out in the lighthouse and the beacon failed to shine. The church has wasted her oil these days on causes, some of which may be worthy enough in themselves but she has forgotten that "dark the night of sin hath settled, loud the angry billows roar, eager eyes are watching, longing, for the lights along the shore." We are failing lost men and women because we have neglected our main business of sending the Gospel light. The crisis of this hour will never be met by clever little talks on current events and cookie munching in church basements. How selfish we are to stuff ourselves with Gospel truth while multitudes have never heard. When the disciples served the loaves and fishes to the thousands they did not keep feeding the front row, they reached the last man on the back row. Shame on us, that we gorge ourselves while millions starve for the lack of the Gospel. Our Lord's marching orders were to "go into all the world" making disciples. How slow we have been from the start. Even the Jerusalem saints at the very outset began to settle at the center so that God had to send persecution to scatter them to the circumference. We cannot sit huddled over our own coals in smug mutual congratulation societies behind tons of bricks. If we do not invade the circumference, the circumference will invade us.

We are saved to tell others, and may God awaken us from our ease in Zion, our playing around with a multitude of little things until we quit majoring in the minor and

minoring in the major. Any church whose business is not God's business will soon be out of business.—**Selected.**

THINGS SEEN IN AFRICA

Seeing Africa is like watching a girl in her teens grow. Every time you look she has shot up.

Every time we look at Africa it has leaped forward in something. Sometimes it is a mission schoolboy grown up into a clerk-cashier in the biggest hotel in Elisabethville; sometimes it is a thirty-seven mile strip of paved road in Northern Rhodesia. It may be an African group doing a good job entertaining an annual conference in a rural circuit all by themselves, or Americans prospecting for oil in undeveloped territory.

Umtali triples in size in a few years and the Congo government starts giving grants-in-aid to a few Protestant schools. A "week of dedication" in America provides funds for the Lambuth Memorial hospital in the Central Congo. Twenty-six African young men are ordained as ministers in the Church.

You never know what you will see when you look next. It may be *apartheid* in South Africa, or a massive peanut project in East Africa, or a Methodist layman taking movies of African animals from a helicopter. It may be more than twenty thousand children in schools in Rhodesia or more than 500,000 *angolares* in the offerings in Angola.

But there are other things one is certain to see in Africa. The Christian Church is not going as fast as other agencies and causes. No one wants adolescent growing pains or long-legged awkwardness, but the Church does want to measure up to the still existent opportunity to make Africa fundamentally Christian.

In Africa, as elsewhere, we do so many things that are not Christian. How can we have such a strange sense of priority in the importance of things? We work so hard to patch up our mistakes and so little to avoid them. A Marshall plan for a war-torn world wins much support, but Christ's plan for saving a world gets so little. Apparently people do not believe that it is important to place Christ central in this growing fourth of the globe.

And you will not see enough people as missionaries to train and guide and equip and serve this land, nor the buildings and equipment, that will release our people and set them free to do the work to which they are sent. We hope that there may be a group of A-3's (Africa—three-year young contract workers) and that the whole list of "specials" in the advance program may be met.

It hurts to know what we could do now, but never again will have the opportunity to do, in training the African young people who will lead Africa just a short time from now.—Bishop Newell S. Booth, in *Christian Advocate*, The Methodist Church.

PREPARATION

The present circumstance which presses so hard against you (if surrendered to Christ) is the best shaped tool in the Father's hand to chisel you for eternity. Trust Him, then. Do not push away the instrument lest you lose its work.

People cannot live together unless they have a proper regard for one another's rights. I am not the family; I am only one member of the family. I am not the church; I am only one member of the church. I am not the community or the state! I am merely one citizen. Trouble develops when any one of us thinks "of himself more highly than he ought to think," when anyone seeks his own, rather than another's good. The egocentric person, be he parent, child, friend, preacher, teacher, pupil, employer or employee, does not contribute to a happy or successful social group.—**Selected.**

Billy Sunday tells of a minister, who was making calls. He came to a certain home and asked for the mother but the child opening the door answered, "You cannot see mother for she prays from nine to ten." He waited forty minutes to see that mother, and when she came out of her prayer closet the light of glory was on her face, and he knew why that home was so bright; he knew why her two sons were in the ministry and her daughter a missionary. "All hell cannot tear a boy or girl away from a praying mother," comments Mr. Sunday.

THE NEW AFRICA AND ITS CHALLENGE TO MISSIONS

(Continued from page 15)

illustrates their spiritual worth, for instance, "The Holy Castor Oil Church."

Watch Towerism, that is, Russellism, in a degenerated form, teaches various heresies, for example, free love in the family circle, father with daughter; mother with son; sister with brother.

Prophets of Zionism roam the country, each with a train of youthful concubines following.

Social Gospel enthusiasts establish and foster activities, which, during the early hours of the morning, turn into sex orgies.

Romanism disregards the territorial agreements of Mission Societies and intrudes with religion rather than salvation.

Seventh Day Adventists distribute literature which confuses the issue and they constantly practice the art of sheep-stealing.

Communism offers the Utopian bait and the unsuspecting, gullible Africans swallow it hook, line and sinker.

The Present Task:

With this babble of voices, the African becomes confused. Many are led astray, others are enticed and backslide. By God's grace and enabling, these enemies of the Gospel must be overcome. Jesus Christ in His high priestly prayer stated, "I have given them Thy Word," whereupon He prayed, "Sanctify them through Thy truth: Thy Word is truth." Therefore, we must follow His example and give the African Church the instruments so needful for the dissemination of Biblical and Christian truth. To this end, we must provide the following: First, Secondary Teacher Training Schools and Institutes must be established in order that we may staff station and out-station schools with Bible-believing teachers. We can no longer take teachers who train at Government or modernistic mission schools. All Evangelical missions laboring in South Africa are faced with this necessity. Second, Bible institutes must be established for the purpose of training, not a few clergymen, but great numbers of young people, as well as pastors and evangelists. Third, Christian literature must be produced. Everywhere in Africa we have taught a people to read. Now they will read. But what shall they read?

Someone has said, "The sin of Missions is this, we teach a people to read and give them nothing to read—so the Devil does." How true! Literature by the tons is being distributed by the isms and by the Communists.

These three instruments, teacher training institutes, Bible institutes, and Christian literature, under God will give to the African Church the needed leadership, the needed safeguards, the needed inspiration and the needed power to wage spiritual warfare, and further indigenous evangelism among their own people.

Other Phases of the Task:

Two other phases of the task need to be stated briefly. Due to industrialization of Africa and the rapidly increasing population, hundreds of thousands of pagans and Christians are settling around the cities. These immense communities, having in some cases populations over 10,000, 25,000, 50,000, 70,000, 250,000 souls, are a great challenge. For these, new and more vigorous methods of evangelization must be employed.

Lastly, in the bush country where there is an ever-increasing population, the Christians must be given a way of life. Family incomes must be increased. The reformers of Switzerland faced this problem and solved it by introducing cheese-making and watch-making, which industries abide to this day. No longer should our African brother suffer from dietary diseases, brought on by lack of proper food. Being a Christian, he needs many things his pagan ancestors needed not—clothing, soap, paper, pencils, books, a Bible, a lamp, chairs, a table, a bed, bedding, cookery, medicine and a home in which boys and girls and parents have the privacy a Christian should enjoy. The pastor, the church, the missionary and evangelistic enterprises must be supported. It all adds up to a new way of life. In the bush country it takes a missionary of ingenuity and resourcefulness to lead people and communities from the paganism, earlier described in this article, to the life which I have just described.

Let us cast ourselves upon God for wisdom and with boldness go forward as He shall lead, that we may build, by the grace of our Lord Jesus Christ, a strong, healthy, indigenous church, able to govern, support, and propagate itself, not for a few years, but un-

til He shall come to take His own unto Himself. A church that has been cleansed by the washing of water by the Word—that He might present it to Himself, a glorious church not having spot or wrinkle or any such thing, but that it should be holy and without blemish.

FINANCIAL REPORT

Receipts for months of October and November, 1950, from Central, E.M.C., E.M.B. and General Mennonite Conference.

Central—	
Missionary allowances	\$1193.09
Evangelistic	65.00
Educational	15.00
General	2046.59
Medical	34.00
Special:	
Bible and Christian Literature Fund	5.00
Expansion, General	20.00

Total Central	\$3378.68
E. M. C.—	
Missionary allowances	\$2875.00
Evangelistic	26.01
General	2375.00
Insurance premiums	135.86
Special:	
Bible and Christian Literature Fund	120.00
Expansion, General	361.44
Personal for Rev. and Mrs.	
James E. Bertsche.....	10.00

Total E. M. C.....	\$5903.31
E. M. B.—	
Missionary allowances	\$ 435.67
Operating budget	503.50
Insurance premiums	115.94
General	4.10
Personal to Rev. Allan Wiebe and family	5.00

Total E. M. B.....	\$1064.21
General—	
Missionary allowances	\$2030.04
Operating budget	693.50
Evangelistic	96.50
Insurance premiums	354.90
General	1.05
Passage	450.00
For shipping materials	30.50
Personal for Miss Anna H. Quiring....	68.36
Personal for Miss Tina Quiring.....	18.21
Personal for Rev. E. J. Dick family	18.21

Personal for Mrs. Samuel Entz.....	5.00
Personal for Rev. John B. Jantzen....	10.00

Total General	\$3776.27
Other than Central, E.M.C., E.M.B. and General Mennonite Conference:	
Missionary allowances	\$343.75
Native baby feeding	50.00
General	172.35
Promotional	1.00
C.I.M. History	1.25
Personal for Miss Aganetha Friesen	15.00
Personal for Miss Agnes Lutke.....	9.40
Personal for Rev. and Mrs.	
Robert D. Bontrager.....	25.00
Bible and Christian Literature Fund	6.65

Total other than Central, E.M.C., E.M.B., and General Mennonite Conference	\$ 624.40
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Total Receipts	\$14,746.87
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Less than 1/10—an outlaw.
Merely 1/10—under the law.
Above 1/10—"as unto Him."

* * *

They who bear the cross will always have it for a shelter.

THE WEAVER

My life is but a weaving between my Lord
and me.
I cannot choose the colors He weaveth
steadily.
Oft times He worketh sorrow and I in foolish
pride,
Forget He sees the upper and I the lower
side.
Not till the loom is silent and the shuttles
cease to fly
Shall God unroll the canvas and reveal the
reason why
The dark threads are as needful in the Weaver's
skillful hands
As the threads of gold and silver in the pattern
He has planned.

—Unknown.

He dropped a quarter in the plate,
Then meekly raised his eyes;
Glad that his weekly rent was paid,
To mansions in the skies.

—Covenant Weekly.

The World Mission Field at a Glance

LATIN AMERICA

Population 133,000,000
60,000,000 still unevangelized
1 missionary to 55,000 population

AFRICA

Population 150,000,000
50,000,000-70,000,000 still unevangelized
1 missionary to 18,000 population

INDIA AND PAKISTAN

Population 430,000,000
200,000,000 still unevangelized
1 missionary to 100,000 population

CHINA

Population 462,000,000
200,000,000 or more still unevangelized
1 missionary to 200,000 population

JAPAN

Population 78,000,000
40,000,000 still unevangelized
1 missionary to 83,000 population

CENTRAL ASIA

Population 34,000,000
Afghanistan, Baluchistan, Nepal, Bhutan, Sinkiang (Chinese Turkestan), and Russian Central Asia (six Soviet Socialist Republics) almost wholly unevangelized and mostly closed to foreign missionaries.

ISLAND WORLD

Population 76,000,000 (consisting of Malaysia, 61,000,000; Philippines, 13,000,000; 1,500 Pacific Islands, 2,000,000)
27,000,000 still unevangelized

EUROPE

Population 475,000,000 (including European Russia), 300,000,000 (Professing Catholics, Roman and Greek Orthodox), 150,000,000 (Non-Christians)



DO YOU GIVE YOUR SHARE?

THE CONGO MESSANGER

red and yellow -- black and white



"Workers Together"

Someone has blended the plaster; and
someone has carried the stone;
Neither the man or the Master has ever
builded alone;

Making a roof from the weather, build-
ing a house for the King.
Only by working together, have men
accomplished a thing. —Selected.

THE CONGO INLAND MISSION

A Co-operative Mission in the Belgian Congo

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OFFICERS OF THE BOARD		
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STATIONS AND MISSIONARIES

Charlesville

Miss Frieda Guengerich
 Miss Anna V. Liechty
 Rev. and Mrs. Glenn Rocke
 Miss Aganetha Friesen
 Miss Erma Beittler, R. N.
 Miss Tina Quiring
 Rev. and Mrs. Harold Graber

Mutena

Miss Fanny Schmallenberger
 Miss Mable Sauder
 Miss Lodema Short
 Mr. and Mrs. Samuel Entz
 Mr. and Mrs. Levi Keidel

Nyanga

Rev. and Mrs. Henry A. Toews
 Miss Anna H. Quiring
 Rev. and Mrs. Frank J. Enns
 Miss Kornelia Unrau
 Rev. and Mrs. John B. Jantzen

Mukedi

Dr. and Mrs. Merle Schwartz
 Rev. and Mrs. Vernon Sprunger
 Miss Agnes Sprunger
 Miss Erma Birky
 Mr. and Mrs. Lawrence Rempel
 Rev. and Mrs. James E. Bertsche

Tshikapa

Rev. A. D. Graber

Banga

Rev. and Mrs. Russell F. Schnell
 Mr. Ernest Yoder

Bruxelles, Belgium

Rev. and Mrs. Robert Bontrager
 Mr. and Mrs. Allen Wiebe

On Furlough

Mrs. Emma Moser
 Rev. and Mrs. Roy O. Yoder
 Rev. and Mrs. Geo. B. Neufeld
 Miss Lois Slagle, R. N.
 Miss Selma Unruh
 Miss Agnes Lutke
 Rev. and Mrs. Elmer Dick

Retired

Rev. and Mrs. John P. Barkman

Recently Accepted

Mr. and Mrs. Arthur Janz
 Miss Marie Diller
 Miss Lena Friesen, R.N.

Address of mission and all missionaries except Mukedi Station and Mutena Station.
 Charlesville, Kasai District, Congo Belge, Africa.

Cable address Conin, Charlesville, Congo Belge.

Mukedi Station Address: Mukedi, par Kikwit, District, du Kwango, Congo Belge, Africa.

Mutena, via Tshikapa, Kasai Dist., Congo Belge, Africa.

The above missionaries represent the following religious bodies:

General Mennonite Conference (20)
 Central Conference Mennonites (12)
 Evangelical Mennonite Conference (16)
 The Evangelical Mennonite Brethren (10)
 Missionary Church Association (1)

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THE CONGO MISSIONARY MESSENGER

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No. 2

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Associate Editors: Mr. Harve Driver, Mrs. C. E. Rediger.

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The Hymn of Love

(The following passage gives the practical application of I Cor. 13 and was read at the Prayer Session at an Indian language school by the student who wrote it.)

"If I have the language ever so perfectly and speak like a pundit, and have not the love that grips the heart, I am nothing. If I have decorations and diplomas and am proficient in up-to-date methods, and have not the touch of understanding love, I am nothing.

"If I am able to worst my opponents in argument so as to make fools of them, and have not the wooing note, I am nothing. If I have all faith and great ideals and magnificent plans and wonderful visions, and have not the love that sweats and bleeds and weeps and prays and pleads, I am nothing.

"If I surrender all prospects, and leaving home and friends and comforts, give myself to the showy sacrifice of a missionary career, and turn sour and selfish amid the daily annoyances and personal slights of a missionary life, and though I give my body to be consumed in the heat and sweat and mildew of India, and have not the love that yields its rights, its coveted leisure, its pet plans, I am nothing, NOTHING. Virtue has ceased to go out of me.

"If I can heal all manner of sickness and disease, but wound hearts and hurt feelings for want of love that is kind, I am nothing. If I write books and publish articles that set the world agape, and fail to transcribe that Word of the cross in the language of love, I am nothing. Worse, I may be competent, busy, fussy, punctilious, and well-equipped, but—like the Church at Laodicea—nauseating to Christ."

—Selected.

Editorials

The minutes of the Annual Field Conference of our missionaries held at Nyanga Station have been received at the home office.

THE NYANGA CONFERENCE The missionaries look forward to this time of blessing and fellowship with each other and their Lord. It was a conference of missionaries only. The Native Church Conference will be held later, supervised by the Evangelistic Committee of the Missionary Conference.

Conference time is not only a time of spiritual refreshing and feasting on the Word of God for the missionaries, but also a time of planning and seeking God's will for the future. Reports of the various committees are read, discussed and approved. Plans are made for the work a year in advance so that the C.I.M. Board can study them and advise with the missionaries as to their being carried out; that is, the plans of this Field Conference are made for the fiscal year of 1952.

The education of missionaries' children must be arranged for several years in advance. The C.I.M. children attend the English school conducted by the Presbyterian Mission whose concession joins the C.I.M. There are now twenty-nine (29) C.I.M. children.

New missionaries are always needed but the askings are usually labeled emergency or must. This conference has requested a minimum of eighteen new missionaries for 1951 and 1952; four of them to be nurses, one builder, and the rest, teachers and evangelists.

The Finance Committee furnishes detailed recommendations to the board of the funds needed to carry on the work of each station. These needs are studied by the board at the annual meeting held in April, approved or revised, and the budget for the

year 1952 is made out accordingly. The C.I.M. treasurer presents this budget to the board at its semi-annual meeting in October for final approval. Besides the regular financial needs a list of special askings including repairs, new transportation, new dwellings, churches, and various buildings.

Furloughs are recommended by the medical and furlough committee. Three families, and four ladies will furlough in 1951 and 1952. The Dick, Toews, and Rocke families and the ladies are Miss Guengerich, Miss Liechty, Miss Short, and Miss Sauder.

The minutes will be printed in their entirety in a future issue of the Messenger. Don't fail to read every item. It will help you pray more intelligently and earnestly and challenge you to share as God would have you to.

Rev. and Mrs. Elmer J. Dick and family left their work at the Mutena Station in the Congo on February 16th, beginning

EN ROUTE FOR FURLOUGH

their journey to the United States for furlough. They have spent their first term of service on African soil and everyone is eagerly looking forward to their arrival in the States for a good furlough among loved ones and friends. May God give them a safe and enjoyable journey.

Welcome and congratulations in this paragraph of editorials are due because of the arrival of a "bundle from Heaven" on January 23rd.

WELCOME! It weighed 6 lbs., 1½ oz. and came to the home of Rev. and Mrs. James E. Bertsche at the Mukedi Station in the Congo, in the person of a petite little lady named Sandra Sue. Welcome among our mission ranks, Sandra Sue, and congratulations to the happy parents. May you be given grace and wisdom to rear her so that it will be easy for her to choose "right" and shun "wrong." God bless the happy family.

(Continued on page 10)

Letters from the Field

HERE AT MUKEDI

First of all, may we as a Mukedi staff wish you Season's Greetings from Congo-land? We wish for each of you God's rich blessings in the coming year!

Once again we have come to the close of another school year and a great host of students have drifted back to their native villages. Will you breathe a prayer as they go, that they may be kept from temptation and from the heathen customs of their ancestors?

We were delighted to have Mr. Enns, Miss Anna Quiring and Miss Selma Unrau with us for the closing of our joint C.A.P. school. Some of the activities of the week end included a soft-ball tournament Saturday a.m.; a banquet Saturday evening for the C.A.P. and the 5th year graduates; the traditional baccalaureate service on Sunday p.m., and the final graduation exercises on Monday at which time the awards and grade cards were given out. Our banquet was held in the new C.A.P. building. We are very grateful to have this building so near completion. We were pleased to have Mr. Enns give the baccalaureate address on Sunday.

Since our last article to the Messenger, Mr. Sprunger has made a two-weeks' inspection tour of the C.I.M. schools in accordance with government regulations. The Bertsches have spent their first vacation at Lake Madimape along with the Glen Locke family of Charlesville. We were glad that Miss Irma Beitler of Charlesville could spend 10 days of her vacation with us at this time. One of the high lights of our time together was the catching "and devouring" of 265 fish. We also enjoyed wild pig, guinea, and antelope dinners. Miss Erma Birky has been itinerating out in the native villages much of the time since her return to the field. Recently she has been assisting in the placing of the newly graduated out-station teachers. We already miss our co-worker, Miss Agnes Lutke who is now on her way home with Miss Selma Unrau for furlough. We trust they shall have much joy and blessing during their rest at home.

As December 8th draws near, we are looking forward to the opening days of Conference when our missionary family shall once again be united at the Nyanga station. Pray for us that these may be rich days of fellowship and that His guidance may be felt as we enter into our discussions of the Evangelistic and Educational problems. Once again we wish to thank you dear readers for your interest in us and your prayers for us as we labor together for our Lord and Saviour here in the Congo.

—Mukedi Correspondent.

THE WORLD'S NEED

A young Buddhist who had made a very careful study of Christianity, and particularly of Christ, said to a Christian regarding his study: "Your Christ is wonderful, oh, so wonderful; but you Christians, you are not like Him." Without knowing it, the Buddhist pointed out the greatest need of present-day Christianity—more of the Christlikeness in those who bear His name.—**Earnest Worker.**

In the beginning God looked out over the universal waste. Hopeless outlook! The Spirit of God moved over the face of the waters—order evolved out of chaos. He did something about it.

All was darkness—the deep, silent, echoless darkness of the eternities. God said, "Let there be light," and there was light. He did something about it.

Every mile of human progress—whether in the realm of education, of science and invention, of the alleviation of suffering, of morals or of grace—has been hewn out, inch by inch, by people who set themselves to do something about it.

Circumstances hedge you in. You feel yourself doomed to the life of defeat. It is not true. It is not true. Rise and call upon your God. The name of Jesus Christ still casts its sacred spell.

In His name and for His sake, do something about it!—**Arrows.**

A VISIT AT CHARLESVILLE

By Frieda Guengerich

Dear Ones at Home,

Wouldn't you like to visit with us for awhile at Charlesville? We usually have plenty to keep us busy but we always enjoy a visit with our friends. The school has closed and most of the children have gone on vacation and we feel a bit more free when we do not hear the school bells calling us to duties there. Of course, the medical work knows no vacations, but even that is lighter during the vacation months as the school children leave for their home villages and so there is not the morning line of boys to be attended to before the last bell rings. Their usual ailments are headaches (usually due to malaria), colds, hookworm, and sores. It sometimes takes a good bit of diagnosis to decide whether a child is ill enough to get an excuse from classes or if he wants to go and do something that is more to his liking. Yes, the Africans know how to play sick at times, too. On the other hand, one marvels sometimes at how a child with a fever of 103 degrees can muster enough strength to come to school to ask for an excuse for not studying.

Just a few days before school closed Rev. Vernon Sprunger came to inspect our school. He has been chosen as the Missionary Inspector for the C.I.M. The government inspector had been here in August, but we did not feel so much under a strain while Rev. Sprunger was here as we had for the government inspector. We knew that there are many improvements to be made in the school, but we felt that our fellow worker could more easily understand the problems and the weaknesses as he, too, is working in the African classroom.

The last week of the school requires the burning of some midnight oil before all the grades are averaged, reports made, and report cards written out and signed for six hundred and fifty pupils. The closing exercises were held on Friday morning, November 3. The church auditorium was packed and many stood outside of the windows as the entire student body gathered to give their parents and friends an idea of the work that they had been doing during the term. Each class was responsible to give one exercise. Some repeated Scripture passages, some read, others selected some les-

son from their health book or geography to give briefly. There were also arithmetic drills. The teachers feel that this program does much to encourage an interest in the education of the African children.

There were sixty-two boys who received their fifth grade certificates this year. Some of these will enter the teacher training course next year. A number of them have also expressed a desire to enter the one-year Bible Institute course. Five of our girls passed the fourth grade which is the highest class for girls that we have at the present time. We hope these will also enter the Bible Institute class next year.

The closing exercises for the Bible Institute class were held on Sunday evening, Oct. 29. There were seven who finished this course—six boys and one girl. The class sang the song "We'll Work Till Jesus Comes" and also took part in the Scripture reading and prayer. Rev. Schnell gave the message and presented the certificates. The following Tuesday evening they enjoyed a banquet which was given in their honor. All of the church leaders and their wives were also invited to attend. Each member of the class was presented with a French Bible except the girl who was given a new Tshiluba Bible as she had not studied French.

The first two weeks of October Rev. Rocke spent in visiting the outstation villages in the section on the east side of the Kasai. We have about thirty-five teachers in that section who are supervised by three overseers. Rev. Rocke estimates that there are about one hundred villages in this section, so you see that there is still much to do. The African field is "white" but the laborers are few. We covet your prayers that the African Christians will be awakened to this great challenge and that many will be willing to offer themselves for service in these needy villages.

During this trip one hundred and twenty people were baptized in three baptismal services. Two men who had taken a second wife were convicted of their sin and decided to give them up. Steps were taken to disannul these marriages before the government. This is a step that is not easily taken and these men need your prayers that they may be true to the Lord. Pray also for these new members of the body of Christ that they may go on to know Him in

the fullness of His love and not grow careless as so many do after they have entered into the membership of the church.

Rev. Rocke was accompanied by the assistant pastor and a medical helper. The medical helper gives medicines for minor illnesses and treats sores which are so prevalent in this land. The Belgian director of one of the company camps was especially interested in this service and expressed the desire for a medical worker in that area. He said that in his small village of about thirty-five families there had been eight or nine children who had died in the past six months.

During the month of October we were happy to be able to have our children's meeting in the auditorium of the new school building. It gives us ample room and enables us to have our meeting without disturbing other services in the church. The fifth grade class also gave a dramatization of the life of Joseph in this room during the closing week of school.

Rev. and Mrs. Jim Bertsche paid their first visit to the Charlesville station late in October when they went to Lake Madimape for their vacation. Miss Irma Beitler accompanied them for a ten-day vacation also. The Rocke family went out to the lake a few days before this.

It would be so much more pleasant to share our experiences face to face, but we are glad for the bond of fellowship that binds us together and for the consciousness of your prayers and your loving concern for us and for the work. Truly we are laborers together with God in the greatest task on earth. May He bless you richly in His service and may the grace of our Lord Jesus Christ be with you all.

IN AND AROUND MUTENA

Dear Readers,

Many weeks have already slipped by since my arrival at Mutena Station. By this time I feel quite at home and have become adjusted, to some degree at least, to the many changes which took place during my furlough.

We have all been very busy and to my knowledge there have been no dull moments.

I was indeed glad to see my trunks again and to unpack them. Fortunately not many articles were broken and none were miss-

ing as is sometimes the case. I waited for my things from July to October because the Congo River was closed to heavy freight traffic during the dry season.

One Sunday morning we three single "S's" drove over to Kalamba with several Africans to hold services. Since the people were so scattered we held meetings at five different places. We enjoyed the blessed privilege of giving out His Word in message and song and the Lord blest. Souls were saved and reclaimed. As we journeyed homeward toward the sunset we felt as if our day had been well spent.

Rev. Elmer Dick and our two assistant pastors spent the greater part of the month of October out in the district. They reported good services and keen interest in the Gospel—especially in the Mining Camps. Souls were saved and backsliders reclaimed. Many chiefs asked them for teachers but the demand is much greater than the supply.

Both the teachers and students were happy when the examinations were over and the school activities were laid aside for a vacation period of two months.

Rev. Elmer Dick brought a very inspiring message to our graduates at the Baccalaureate service on Sunday afternoon. We were pleased to see the interest shown by the people of the surrounding community.

The Commencement Exercises on the Monday following were also well attended and the interest was keen as different students displayed some of the work that was done during the year. But the most impressive part of the Exercises came when the students received their diplomas and the congratulations of their many relatives and friends.

The Entzs and Dicks enjoyed their vacations at the Rest Home even if fishing in Lake Madimape was not up to par.

Our out-station teachers were called in to receive their meager allowances and to get their instructions for the New Year. Their attitude was good and we believe that they returned to their work happy and with a new determination to serve their Lord and Master.

Thanks to Rev. Samuel Entz our new home is progressing nicely and we hope to occupy it about the middle of next year.

We are having plenty of rain and wind. In Congo when it rains it really pours.

While the sun is usually scorching hot the weather sometimes takes a turn and we have it quite cool. In fact as far as I am concerned I am more often chilly than I am hot and frequently wear a wrap.

I must bring my letter to a speedy close as it is getting very near to Congo bed time which is supposed to be nine o'clock. Another thing, our electric lights go out at nine-thirty so if I want to finish my work by the light of my nice fluorescent desk lamp I have no other alternative.

God bless you all and don't forget to pray for us as we seek to win the Africans to our Lord and Saviour, Jesus Christ.

Yours for Christ in the Congo,

Fanny A. Schmallenberger.

DO WE TAKE MISSIONS SERIOUSLY?

Robert A. Cook

Whether this comment is true or not, you judge: The average congregation does not want to be presented with the deep spiritual truths that drive a person to acceptance of the missionary call, but prefers, rather, to be entertained with a recital of adventures the missionary has had on foreign soil. Again and again, missionaries have complained to your writer that "people don't want missionary messages—they want travelogues!"

We tend to think of missionaries as rather adventuresome individuals who are interesting talkers, and of the whole missionary enterprise as a vaguely foreign project, to which we contribute occasionally—when we can spare it!

To be honest, one has to admit that the basic reason for this fault is that we are not winning souls at home. The person who has won a soul, here, today, will be winning a soul, there, tomorrow. Expansion in the Jerusalem-Judea-Samaria-uttermost parts manner is inevitable when one is really evangelizing as he should. The passion for souls simply cannot be localized! If I am truly concerned for the salvation of a man at my side, I shall also be concerned for his brother ten thousand miles away.

Closely related to a lack in soul winning is our tendency to think of the Lord's work in terms of our local setup. We become so engrossed in the trees that we miss the forest entirely. Surely God is not limited to your church, your denomination, your idea of the

way He should work! He is the God who "so loved the world," and His purpose and passion takes in all peoples that on earth do dwell. Paul Rood said some years ago, "God forgive me! I had been thinking in terms of hundreds and thousands, but here comes a man from Japan who says he is on his first million! I am praying God to give me a heart and a vision big enough to take in the whole world!"

If you take missions seriously, it will drive you to do more than the little perfunctory service most of us render. It will break your heart. It will make you pray. It will send you out to proclaim the unsearchable riches of Christ to those who have not yet heard His blessed name.

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EASILY OFFENDED

It is a great disadvantage to a person to possess a disposition that is easily offended. It is a serious matter because he loses his peace of mind and obtains nothing in return. Oftentimes his seeming offense has no foundation in fact, and is only a supposition. No person likes to be around those who have the reputation of interpreting every little vague word or happening as a slur. It is peevish and ungenerous. Such dispositions are often inherited, and are hard to overcome, but by prayer and watchfulness the Christian can get the mastery over this serious defect. A person of this kind should take a broader view of life, and not deal in such petty thoughts. The Bible teaches that a Christian is "not easily offended" If you are easily offended, climb to higher ground. Imaginary wounds and slights have robbed some of many golden hours, which might have been spent profitably to themselves and others.—**Publisher unknown.**

If Columbus had turned back after sixty-five days of sailing on the uncharted seas, no one could have blamed him, but no one would have remembered him. Even if you have a good excuse for giving up, remember that all the rewards go to those who stick till they get what they are after.—**Gospel Banner.**

MUTENA GRAMS

Cooperation

The educational program at Mutena looked sort of impossible at the beginning of the year. With cooperation from the evangelistic department we were able to carry on and God has blessed. Rev. Dick helped in the school the first semester. When Fanny arrived on the field in July she gave her assistance. This gave opportunity for Rev. Dick to follow up the work in the territory among the outstations. He spent a great deal of the second semester on the road in trips of several weeks at a time. He was able to check up on the outstation schools; admonish those who had finished the second grade to come to the station to finish their schooling; to encourage Christians in the faith; hold services in which many were saved; and to examine candidates for baptism.

Graduation

Graduation time at Mutena this year meant that two classes finished their course of study. There were seventeen certificates issued to fifth grade graduates and ten finished successfully the two-year course for teachers "Cours d'Apprentissage Pédagogique." The latter group will not receive their certificates until they show by a year of teaching that they deserve them.

The two years' activities were closed with a banquet. The food served was native, bidia and meat, with pineapple and bananas as dessert. The natives and missionaries alike enjoyed this in a setting of palm branches and palm trees. The tables were decorated with wild orchids found out on the plains.

The evening was culminated by the group—teachers and graduates going down to the dispensary to sing for a school boy who had not long to live. It was a hook worm case that had come for treatment when it was too late. One boy stepped into the little grass hut and repeated the Twenty-third Psalm to the dying boy. Another stepped in and prayed, and then they dispersed for a two-month's vacation.

A Little Native Philosophy

We hear many times that the Congo native is finding himself in a new world that leaves him confused. This new condition by no means leaves out the Congo teacher. He is finding himself checked upon from

new sources with new demands on his easy going "Don't do today what you can do tomorrow" theories.

Since our schools are state inspected the teachers are required to keep a "Journal de Classe." This is a rather simple daily record of each lesson and how it is taught. This alone was bad enough but to have it done before the lesson was to be taught was very bad. One teacher set forth his objections thus, "But we cannot know in advance whether or not we can teach that lesson. It might rain. Supposing we go to all the work to prepare these lessons and then cannot make use of that work?"

This same line of thinking was expressed when a pupil told why his village did not plant fruit trees. He held that they might die before the tree bore fruit and some one else would reap the fruit of their energies.

"NSUA-ing"

This is the "nsua" season at Mutena. This is another instance where God's earth provides food for its inhabitants. These ant hills in the Congo are more than the curiosities which they are first considered to be. They are a source of meat to the natives.

Many families are at this time camping out in the woods for a period of several weeks. They have their ant hills which they claim. The day after a rain they wait for the moon to come up at which time these flying ants emerge in swarms. Because they are attracted by light the natives have near at hand some dry reeds which have been dipped in some kind of rosin. When these are lighted they give a bright glare. As the insects come in that direction they fall into holes dug for this purpose at the foot of the ant hill. By keeping at it night after night they manage to get sacks full of these "nsua." Some are sold to other communities which do not have this delicacy and others are salted and smoked for family consumption.

To the African of this area, the close of the "nsua" season rather than the calendar marks the end of the old year.

"The men who try to do something and fail are better than those who try to do nothing and succeed."

EDITORIALS

(Continued from page 4)

Confirmation of a sailing date for March 31st has been given for the sailing of Rev. and Mrs. Levi Keidel, Jr. and their small son,

SAILING Paul Rene, to the Belgian Congo. The Lord willing, they will be serving at the Mutena Station. Rev. Keidel has his high school teacher's license, and will no doubt do both teaching and evangelistic work. Mrs. Keidel is a registered nurse and will have no difficulty in finding many duties for each day. May we remember that "we are workers together" and assure them of our prayers for their labors "as unto Him" on our mission field in the Congo.

Mrs. Roy O. Yoder, one of our missionary family, was stricken with cerebral hemorrhages and taken to the Mennonite Hospital,

WE ARE Bloomington, Illinois, on **SORRY!** January 17th. Many prayers were offered in her behalf and we are thankful to report that, as these editorials go to the printers, she has improved quite a bit. Let us continue to pray for them as a family, in our daily devotion periods, and whenever we are reminded of them in our thoughts. Many questions were tempted to form in our minds, but we do know that Romans 8:28 is still true. **He** knows and cares.

FIRST CITY CONGREGATION

(Continued from page 13)

in the heart of the African quarter of Tshikapa.

Pray for Bro. Graber. On his shoulders rests the responsibility of the building of this new (and only) Protestant work in this area. Pray that while the day of opportunity is ours out here that we may be equal to the challenge. Perhaps sooner than many of us think, "the night cometh when no man can work."

Do you say more than you live and live less than you say?

* * *

Has service become a habit to you?

WHAT IS IT?

A mother asked her little boy what loving kindness means.

"Well," he said, "when I ask you for a piece of bread and butter, and you give it to me, that's kindness, but when you put jam on it, that's loving kindness."—**Chicago Tribune.**

GIVE WHILE YOU LIVE

Give while you live;
Your dying gifts may fail
To hush the world's sad wail,
Your gold laid up with care
An enemy may share,
The shameless prodigal
Perchance may waste it all.

Give and the influence
May save from rank offence
The children of your love,
Lay up wealth above
Since God gives back the price
Of all your sacrifice.—**Sel.**

A convert to Christianity in Africa brought a large fish to the missionary and asked that it be weighed so he could give it to the church as his tithe. As this was being done, the missionary asked about the size of the other nine fish. "Oh, I have not caught them yet." Is there any challenge here for us?

Have you stood beside Job and learned his patience — beside Daniel and learned his courage to do right—beside Paul and caught the flame of his enthusiasm—beside Abraham and learned how to have faith—beside Jesus Christ and felt His love? "Search the scripture for therein . . ."

* * *

When the Holy spirit enters the heart, He has the tendency to open the lips, move the hands and even affect the purse. (Abram Metzler)

* * *

We build so many bridges we never cross.

* * *

"The outside" usually is descriptive of "the inside."

* * *

Has your service become labor?

MINUTE MEDITATIONS

We must be correct ourselves if we would effectively correct another.

* * *

Does your living measure up to your message?

* * *

Some people seem to make a career "of having their own way."

* * *

How is your vision? "Without vision people perish." You may be one of them.

* * *

The life of prayer can be made so intriguing that even our children love it. Are you interested in such?

* * *

A child of God can see more on his knees than any philosopher on his tiptoes.

* * *

God's promises are always broader than our prayers.

* * *

Pray as though it all depended upon God, then work as though it all depended upon you.

* * *

You may be doing many things to mend your mistakes but what are you doing to avoid them?

* * *

Does my presence make the place where I live richer in love, kindness and harmony?

* * *

Do I live the same standard in my home with those I love as with strangers and friends on the outside?

* * *

Sometimes our analysis is all right but the remedy all wrong.

* * *

God expects us to translate His truth into living.

* * *

What do you propose to do about all you hear and know?

* * *

Some of us remember only the wrong things.

* * *

Do you carry icicles with you wherever you go?

* * *

You can be wealthy without being rich.

Only those who have struck the deepest note of penitence can reach the highest note of praise.

* * *

The Bible makes sense; why quibble or theorize and make nonsense out of it?

* * *

You may have something in your life that keeps you from seeing things as they really are.

* * *

Love is proved by actions.

* * *

Before you can help others, you must have learned to help yourself.

* * *

It isn't easy to meet "wrong things" in the "right way."

* * *

Your own secret faults are most often the things you criticize in others.

* * *

Discontent mostly arises from some desire within yourself.

* * *

Christianity needs fewer interpreters and more "doers" of the Word.

* * *

Do you mean what you say? You don't?? Then why say it!

* * *

When you speak honestly, you help yourself first, then others.

* * *

Never envy the rich, for poor folks can enjoy thinking they may have money some day, while rich folks worry they might be poor some day.

* * *

Manners are just wholesome and happy ways of doing things.

* * *

The greatest wealth is contentment with little.

* * *

Is praying together a normal, natural thing in your home?

* * *

The things you really have are those you give away.

* * *

It is not how long one lives but what is accomplished while one lives.

First City Congregation in

November 26th, 1950 was a long to be remembered day for Congo Inland Mission and the Church of Christ in Congo for on that sunny Sunday afternoon, a new African church was dedicated in the city of Tshikapa. But in order to fully appreciate this, let us review briefly some of the events leading up to this day of joy.

Tshikapa is a strategic point in the Kasai area of the Congo. It is situated at a point where the Tshikapa River throws its waters into the Kasai River. On one side of the river, high on a hill are located the territorial offices of the State. On the slopes on the other side of the river, the Forminiére Diamond Company established regional offices some years ago. The past ten years have seen some very swift developments. The river has been harnessed for hydro-electric power and has been spanned by bridges for transport. The Diamond Company has since established a central sorting and picking plant which has in turn created a growing demand for labor. Large native quarters have mushroomed and varied other business and enterprises have been drawn to the area. Today, it is a population and economic center, complete with hospital, jail, police force, white population, hotel, airport, radio transmitter, mail service, etc.

As is always the case, the Catholic Church was quick to spot the development of this new strategic center and have by this time an extensive mission station built up on a height overlooking the river and city and they have left no stone unturned in their effort to install themselves solidly in this center. Now Tshikapa lies in the territory which was assigned to the CIM for evangelization which means that there is no other Protestant work in this area. CIM missionaries have not been blind to the growing challenge. In past years this challenge has lain heavily upon their hearts. But because of the lack of personnel, all that could be done was to visit the center during itinerating trips; meet with the Protestant believers and try to encourage them to stand fast until such time as something could be done for them from closer range. (Mutena has been the closest of our

stations—a distance of 80 kilometers or 50 miles.)

Then in 1948, Rev. Archie Graber upon returning to Congo from furlough began taking active steps toward getting a work started right at Tshikapa. For a long while, it truly appeared to be a closed door. Due to "inside pressures," often even the simplest courtesies were

denied to our

itinerating

missionaries.

Services had to be held out of doors; a

communion

service was held along a

dusty roadside under

some mango trees because

the Protestant missionary was

told to get out of sight of the

African camp to hold his

service. Applications for

land concessions were

hopelessly involved in

technicalities and spools of red tape; staking out of land had to be re-done; sites had to be re-chosen; African chiefs had to be recalled to re-give their approvals and re-stamp their thumb prints upon new sets of official papers. Nothing was left untried in the concerted effort to discourage the Protestant Mission in its efforts to obtain a legal concession and official permission to begin building. And thus proceedings dragged on and on through weary months during 1949 and the early part of 1950.

But, praise God, January, 1951, tells a different story. Thanks to the prayers of you folk at home, the efficient aid of the Congo Protestant Council, the patient perseverance of Bro. Graber and the undertaking of the Lord, the CIM now has two concessions in the Tshikapa area. The one is about three



The New

go Inland Mission Territory

By Rev. J. E. Bertsche

kilometers distant from Tshikapa proper on a promontory that gives a magnificent view of the Kasai Valley. Here it is that our station is being built up.

The other is a concession of approximately one acre right down in the heart of Tshikapa, surrounded by four large workers'

camps a n d within a few minutes' walk of three villages. It is on this spot that on November 26th, our new native church was dedicated. It is built of burned brick with a brown stained shingle roof. It will comfortably seat 300 people and is unique in that there are no arches in the building. Rev. Graber constructed all doors and windows in the form of high triangles.

The last week before dedication was one of scurry. Even the last Saturday afternoon, there was a busy squadron of Africans slapping on the last paint, touching up the last benches and cleaning up debris around the outside. The dedication service was scheduled for 3:30 but already an hour before, the church was packed and one door had been unhinged in the enthusiastic "drive" for vantage points. (You see, some of the finer points of public etiquette have still not been completely assimilated out here in Congo!) By 3:30, the church was packed, every window was the frame for at least 20 heads and there was a crowd of some 1500 milling about outside. Often, in order to describe a large African gathering, one says: "The place was black!" However, this would not at all have been appropri-

ate. It would have been much more accurate to say "The place was a rainbow!" Everyone had on his Sunday go to meeting best; red hats, yellow trousers, purple shirts, flashy kerchiefs, etc., were often to be seen.

With some misgivings, a hearty invitation had been extended to the white community and much to our gratification, there were 21 Belgians in the service, they being State and Diamond Company personnel. Without exception they showed themselves to be genuinely interested and demonstrated a heartening good will toward the occasion and the work it represented. To add still more joy to the day, 13 CIM missionaries were present representing Charlesville, Mukedi, Nyanga and Mutena. There was much music during the program. As one of the Christians said: "Is not this an occasion of great joy for us? When we are happy, we want to sing!" (It will be of interest to you to know that the African who played the folding organ was educated at our former station Kalamba where he was also given some musical training by Bro. Barkman.) The sermon of the afternoon was brought by Kazadi Matayo, an African assistant pastor from Charlesville, and the brief dedication ceremony was in charge of Bro. Graber.

Truly it was a day of joy, a day marking accomplishment, a mile stone for the African Christians. Had it not been for their liberal contributions both of money and hand labor, there would not yet be a church there. But it was at their urging that the project was started and thanks largely to the responsibilities they assumed, the building was seen through to completion in such good time. On the day of dedication, theirs was a well justifiable pride and enthusiasm. Now folks, let's get behind this new work. Remember the assistant pastor who will be shepherding this newly formed flock. Kabanga Thomas is his name. He's a great, broad-shouldered giant with a hand like a ham, a smile worth coming all the way to Congo to see and a heart afire for his Lord. Pray for him by name as he undertakes the leadership of this group of believers right

(Continued on page 10)



in Tshikapa

WOMEN'S PAGE

GOD OR GHOSTS

By Lois Slagle, R.N.

God or ghosts for Congo women, which shall it be? Who shall decide? Can the decision be our responsibility?

We believe that there are two major invisible forces which circle about every personality. These forces we recognize as divine and in direct opposition those forces which are diabolical. For centuries these diabolical forces have intertwined and controlled every aspect of the African woman's life.

Tonight when you retire with the confidence in your heart that these diabolical forces can never encircle you as the child of God, don't forget there are those women out in the bush and jungles of Africa, who, with the coming of darkness, are seized by the fear of those very forces which originate in him who is rightly called the prince of the power of the air.

Death had visited a little broken down Congo hut. The unwelcome visitor had torn from the arms of the young mother her first born. When the baby became ill, the father, thrice the age of the mother, resorted to witchcraft in an attempt to break the spell of the diabolic forces which threatened the life of his child. When he saw that the sorcery of the witch doctor was proving futile, the baby was brought hurriedly to the dispensary by the terror-stricken parents. But, it was too late!! Its little chest bore the cruel marks of the witch doctor's knife which was used in an attempt to drive out the offending spirit. Even before an injection of quinine could be administered the soul had taken its flight from the little body of clay. Wailing as she went, the young mother followed by the father carried the dead child back to the village.

Several weeks later the mother returned to the dispensary. A small loin cloth was the only piece of clothing that she wore, for she was still in mourning. The skin of her entire body was covered with dirt and dust, for she had rolled about on the ground to show her deep grief so that the villagers by this exhibition of sorrow might know that she was not responsible for the death of her child. In accordance with the rules

of the mourning rite, she had not touched a drop of water to her body for more than the three weeks that she had been grieving over the death of her baby. Her eyes betrayed the terror in her heart. Ever since the death of the child, she had been unable to sleep at night, she reported. Each night, when she entered her little hut, she found the little room entirely filled with ghosts. Their fluttering about in the room made her dizzy, she complained. She came to seek our aid in the desperate hope that we might administer a medicine that would both rid her house of the ghosts and remove the fear from her heart. Certainly this mother was encircled by the diabolical forces. She was unable to wrestle against this power of him who rules the darkness. Has she not the right to live in the trust of Him who has promised to preserve her from evil? Has she not a right to know of Him, who neither slumbers or sleeps; but continually cares for His own? The incident of this young mother is not an isolated one, for every night in nearly every Congo village these same diabolical forces terrorize the hearts of those who have never heard of Him whose power is far greater than any evil spirit.

God or ghosts for Congo women, which shall it be? One thing is certain—if it is not God—it will be ghosts. But thank God the other alternative is just as certain—if it is God, there will no longer be domination by the fear of ghosts.

To you and me, God has committed the task of making Him known to those held in this tyranny. They can never call on God, until they hear of Him. But they can never hear of Him unless someone carries to them this message. But someone cannot carry this message unless he is sent. But he will never be sent unless you and I make that sending possible. It all starts with us; it all depends on us. Whether it will be God or ghosts for African women is the very personal responsibility of every child of God. God forbid that the voice of our African sisters' blood should cry out to Him, because we have failed to send them the light. God forbid that we shall stand that day in His presence with blood on our hands—the blood of those whom we might have won to Christ, had we gone, or made possible the sending of an-

other with the message. God help us that in that day—there will be those African women from the heathen world who will know us and express their gratitude to us for sending them this message.

What are we going to do about it? God or ghosts for African women, which shall it be?

A PRAYER

LORD, MAKE ME A CHANNEL OF THY
PEACE

That where there is hatred

I may bring love,

That where there is wrong

I may bring the spirit of forgiveness,

That where there is discord

I may bring harmony,

That where there is error

I may bring truth,

That where there is doubt

I may bring faith,

That where there is despair

I may bring hope,

That where there are shadows

I may bring light,

That where there is sadness

I may bring joy.

LORD, GRANT THAT I MAY SEEK
RATHER

To comfort

than to be comforted,

To understand

than to be understood,

To love

than to be loved;

FOR

It is by giving

that one receives,

It is by self-forgetting

that one finds,

It is by dying

that one awakens to eternal life.

CONGO WAYSIDE GLIMPSES

(Continued from page 17)

There are the Christians (easily distinguished by their clean clothes and bodies) contributing what they can. There are the village women; some with a few ears of corn; some with little baskets of millet, but everyone in his own way and according to his own ability making some contribution.

At 11:15, it is time for our communion service with the African Christians. As the

organ plays softly, some 300 baptized Christians who have gathered for the day file quietly into the chapel and find places on the bamboo seats. The African assistant pastor briefly reminds them of the significance of the bread and wine and warns them that those who partake with sin in their lives do so to their own eternal detriment. As those serving make their way back through the crowd, those already served break out in songs of praise and gratitude. What a sight! Old grey grandpas; old toothless, worn grandmas; young men in their prime; young strong mothers; students, carpenters, workmen, village folk—all gathered together in one fellowship demonstrating to the world their faith in the Christ who has redeemed them out of their American background and heritage.

One service remains and that is the 4:30 praise and testimony hour. For nearly an hour and a half, we have a genuine "pop-corn" meeting. Never a moment is allowed to slip by un-used. One after another is on his feet to give expression to his gratitude to Christ for what He means to him. There is praise for health; for recovery from sickness; for protection from danger; for help in difficult places; for other souls that have come to know Him. There is gratitude expressed for a Christ-given joy in the heart; for freedom from old superstitions and fears; for the Word of God; for the missionaries who came to tell them about eternal life. At last, the chairman has to break in and bring the meeting to a close. There are still others who would speak but the time has slipped by.

And thus another Christmas has come and gone in Congo.

WHAT A COBBLER ACCOMPLISHED

William Carey, the founder of modern missions, mastered thirty of the languages of India, and he superintended the translation of Scripture in all of them. He wrote various Indian grammars and prepared dictionaries of great excellence in Bengali, Marathi and Sanscrit. He farmed, ran an indigo factory, built printing presses, established schools and colleges, evangelized and, as a pastime, engaged in botanical research. Such was the life of the London cobbler who heard the call of God and surrendered all for India.—**The Methodist Protestant.**



Congo

Wayside Glimpses

By Rev. James Bertsche

Of Christmas

One of the most happy results of Missions in Congo is the fact that Christmas is no longer just another day. Far to the contrary. Among the Congo Christians it has come to be a great day—one looked forward to for months—one carefully planned for far in advance. Every mission station has its special emphasis and works out its own ideas. But in all efforts, there is a common objective, that of commemorating the birth of our Lord in the most telling possible manner.

To give you some glimpses of a Congo Christmas, perhaps you'd like to hear a bit about this past Christmas at Mukedi. As you may remember, Field Conference in 1950 was held from December 8th to 13th. Thus we didn't get back to Mukedi till the 14th. However, the remaining 10 days were filled with bustle and activity. The first days were spent in handing out parts and little assignments for the coming program. Mornings before the work bell rang and evenings after the quitting bell, groups began meeting here and there for rehearsing carols; practising parts, planning details, etc. Toward the end of pre-Christmas week, a list of baptismal candidates was gone through carefully with the African Church Council. Out of a starting list of 70 odd people, 46 were accepted. (The others were advised that they should wait a few months yet to demonstrate by their lives that they were really eligible for this step.)

Upon the completion of this list, a series of pre-baptism classes was started under the direction of missionaries. On Friday and Saturday, church members began coming with their church membership cards to have them initialed for Christmas Day communion service. (Out here, up to this point in the growth of the native church, before taking communion, the African must have his

church card signed by a missionary or Assistant Pastor. Signing is contingent upon two factors: the giving of their tithe and their general Christian living.) In betwixt times, there was some mysterious rummaging about in store rooms and trunks; there were hurried conversations at chance meetings on the station paths; there were several trips made between the African Mission village and the missionaries' verandas.

Sunday the 24th dawns with a general air of expectation. Already early in the morning strange faces are to be seen about the mission. (Christmas is one time during the year when former mission people make a special effort to come back to the mission in order to share in the program; meet and visit with old friends and keep up with new developments.) At 8:00 AM, there is a group of illiterate Christians in the chapel. (By illiterate Christians we mean baptized believers in surrounding villages who can neither read or write their names. At Mukedi there is a group that meets every Sunday morning for a half hour before regular church service for the purpose of exchanging testimonies, hearing the Bible read, and praying.) Though unable to read the Word of God, they know their Lord in no uncertain fashion and they are alive to the thrill of the season.

As the 10 of 9:00 bell rings, there is a slow drift of Africans from all directions converging on the chapel. A volunteer choir of 100 voices well fills the choir loft. The grass and bamboo chapel has been decorated for the week end. (Decorating in Congo is really no problem with an abundance of palm branches always available and plenty of brightly colored tropical flowers.) After opening preliminaries and special numbers, the assistant pastor brings us a message centering about the Christ whose coming has meant salvation for the African.

Sunday afternoon is spent in last minute preparations for the evening Christmas program. The chapel has been temporarily wired to enable us to have the program after dark. (Ordinarily, public services are held during daylight hours.) Well before service time, the chapel is filled to overflowing for word has rapidly spread through the surrounding villages that there is to be a special program.

The program is organized about the acting out of four scenes taken from the Christmas story found in Luke 2. The scenes are interspersed by selected readings from the New Testament and numbers by the choir. Now those of you who have had any experience in directing plays, skits or pantomimes in the States know that the big problem is to get a young person to overcome his or her shyness and put himself or herself into their part. Out here, however, we have no such problem. Our difficulty is rather getting the African to exercise a bit of moderation and to not over-act his part!

The first scene portrays the arrival of Mary and Joseph at the Inn. On the platform, the Inn is represented by a bamboo wall and door. The Innkeeper, a carpenter on the station, improvises quite freely with the little part he was given to memorize, but his refusal of Mary and Joseph is very dramatic and final! Then comes the shepherd scene with the angel announcing the Good News. The angel is a husky young fellow draped in a bed sheet wearing a tin foil tiara on his head. Expressions of fear on the part of the blanket draped shepherds cowering on the floor are very convincing! The third scene finds the shepherds hurrying up through the aisles from the back of the chapel excitedly approaching the platform where the bed sheet curtains have been drawn on the manger scene. Getting a rustic effect was no problem with plenty of palm branches, long dry grass and the front of the bamboo and grass chapel as a background.

The last scene sees the three men from the East (dressed in bright missionary bathrobes) come sedately up the aisle and onto the platform singing the song "We Three Kings of Orient Are." (This number has been translated into the Kipende dialect since 1929. The translating work and arranging was done by Rev. and Mrs. Frank Enns of Nyanga.) The curtains are pulled as the

three kings bow about the manger. We were surprised to note the number of references that were made to the program by the Africans in days following. It seems that some this year were helped to grasp a bit more vividly some of the significance of the day. For everyone thus helped, we thank Him.

Christmas morning, it is bright and hot and activity has started at sunup. 6:00 A.M. finds the 46 baptismal candidates in the chapel with a missionary and African assistant pastor. After a brief service, the candidates file from the church and make their way across the station and down the hillside to the spot where a little pool of clear water is formed by the stream that winds its way along the valley bottom. As friends and church members sing the old hymn, "What Can Wash Away My Sins"—one by one they make their way out to the missionary or assistant pastor and enter into that beautiful act of baptism symbolizing the burial and resurrection of their Lord and Savior. As they come out of the pool, they make their way to palm branch shelters constructed especially for the occasion and soon emerge dressed in their Sunday best. After all have changed clothing, all kneel along the edge of the pool and one by one, they are prayed with and extended the right hand of fellowship and welcomed into the Church of Christ in Congo.

9:00 A.M. finds everyone heading for the chapel. By church time, every available nook in the chapel is taken and such a crowd closes in around the outside that normal lighting is shut out. The choir sings some of the traditional Christmas carols; the Christmas story in Luke is read and the assistant pastor brings us a message of joy and triumph as he reminds us again of our great reason for gratitude at this season of the year.

The climax of the Christmas service is the special offering. A large dish pan is placed on a table at the front of the chapel and everyone files by in turn with his contribution. There is no gift too small or insignificant. There are the school children with their nickel-like 50 centime pieces (U. S. equivalent, one cent). There are the village men in their greasy loin cloths and red smeared bodies dropping their six-sided Congo 2 franc pieces or small five franc bills.

(Continued on page 15)

"AU REVOIR AND GOD BLESS YOU" TO KEIDELS

From Rev. Levi Keidel, Jr.:

What a difference six years can make! My life has been transformed, my plans, ideals, and ambitions completely reversed. How was I back in 1945? Well, just about like any young man who doesn't know Jesus Christ as Saviour. My ambitions? To make a name for myself—to rise from the bottom to the top as rapidly as possible and thereby let the whole world know I was "going places." Church? After I left home I went to God's house just often enough to silence conscience.

But suddenly something happened. Through the words of a "buddy" in the Navy I came face to face with my need for Jesus Christ. Upon receiving Him the peace of heart answered the hunger I had known for past years. Because I found more in Him than I had ever found in worldly pursuits, I gave my life to serve Him in gratitude. Where could I serve Him best? Where could I do the most for Him? Upon learning that one minister for every two hundred people served the spiritual needs of America while one for every 18,000 labored to make Christ known in Africa, my questions were answered. I felt my conscience would condemn me if I served Him anywhere but on the foreign field. And what a thrill to give my whole life to Him there!

Faithfulness at your God-appointed task is just as important as in our laboring amongst African heathen. Christian, your responsibility to pray is just as important as ours to go. Eternity will reveal how faithful we have each been at our respective

tasks. May we all as co-laborers be unashamed before Him in that day.

From Mrs. Levi Keidel:

I believe my inclinations were being directed to the mission field before I was saved. As a small child in the early grades I felt God's call upon my life. I am thankful for parents who did not stand in my way of doing what God was asking me to do. After I finished Bible school then God showed me definitely that He wanted me in the Congo.

The day is finally coming when we will be able to sail for Africa. I praise God that when He puts forth His sheep He goes before. He has not failed us in one of His good promises. These last months have been busy ones, but in them all God has been with us. We praise Him for every blessing.

From Paul Rene

Keidel:

Though I'm pretty little I must be pretty important because I'm what changed Mother's and Daddy's plans about leaving months ago. I'm not

so sure how I'll like this long trip but I don't think it will be too bad if I just get my dinner when I want it. That's just about all that matters to me right now. I don't have much to say about this whole matter but maybe I'll be more able to speak for myself when we come back to America.

Your face is the index of your character and the mirror of your soul.

* * *

Is your burden too heavy? Your Father knows how much you can carry!



Rev. and Mrs. Levi Keidel and Paul Rene

CONGO INLAND MISSION TO ESTABLISH CENTRAL BIBLE SCHOOL at Tshikapa, Belgian Congo, Africa

At the recent annual field conference of the Congo Inland Mission (Mennonite) missionaries at Nyanga, Belgian Congo, it was decided to establish a central Bible School at Tshikapa by January of 1952. A year ago the conference went on record to cooperate with the Belgian Government's program of advancement for the native of the Congo in its educational and medical programs receiving some financial aid for this work provided for in the Belgian Parliamentary Act of 1949. While this program of government cooperation does not interfere with Bible instruction in the schools, it was recommended by both the home board and the field conference that a vigorous program of Bible training be planned to equip a native leadership of pastors and teachers for the rapid progress and development of a native people.

The Congo Inland Mission represents the Protestant witness to a half million souls in the Belgian Congo and has 59 missionaries on its roster at present. It is supported by four conferences of Mennonites and directed by a board of fifteen members chosen from these groups. Rev. C. E. Rediger is the executive secretary. The home office is 4612 South Woodlawn Avenue, Chicago 15, Illinois.

1951 SPECIAL NEEDS OF CONGO INLAND MISSION

For those individuals, Sunday School classes, C. E. Societies, families, business firms, or any group that desires to personalize their missionary giving or give by projects.

Project	Amount
1. Bibles and Christian Literature	
Any amount, \$7,500.00 needed	
2. Paint church roof at Charlesville	100.00
3. Roofs for three girls' houses (Nyanga)	each, 200.00
4. Roofs for four school houses (Nyanga)	each, 500.00
5. Cement floor and plaster walls (Rocke House)	200.00
6. Passenger Car (Nyanga)	2,500.00
Chevrolet preferred on this station	
7. Ton Panel Truck (Mutena)	2,500.00
Chevrolet preferred at Mutena	
8. Missionary dwelling—Banga	Station 3,500.00
9. Missionary dwelling—Tshikapa	Station 3,500.00
10. Church buildings—Tshikapa and Banga, each	7,500.00
11. Mission's share of school at Tshikapa	3,000.00
12. Missionary Support	
A. Single missionary allowance	\$ 825.00
B. Missionary couple allowance.....	1,500.00
C. Missionary's children	
1. Ages 1-5	 150.00
2. Ages 6-11	 200.00
3. Ages 12-15	 250.00
4. Ages 16-20, if in college	 300.00

SUPPORTING A MISSIONARY OF THE CONGO INLAND MISSION A Study of the Board's Cost Per Missionary for a five-year term

1. Passage—Round trip Chicago to Charlesville	\$1,500.00
2. Outfit Allowance per missionary	150.00
3. Personal Allowance—\$825.00 per year	 4,125.00
4. Average insurance benefit provided by Board	 250.00
5. Field budget expense—\$500.00 per missionary	 2,500.00
6. Home office and incidental expense per missionary	 82.75

Total for five-year term \$8,607.75
Amount per missionary per year\$1,721.55
To determine the financial needs of the Congo Inland Mission, you must add to the above:

- 1. Support of missionaries' children.
- 2. Extra expense of missionaries studying in Belgium.
- 3. Unforeseen medical expense of missionaries.
- 4. Major improvements and repairs on the field.

The present roster of our missionaries includes 55 active ones, 4 retired, and 29 children.

D. One passage to field	 750.00
E. Outfit allowance per missionary	150.00
F. Field budget expense per missionary	 500.00

CONTRAST OF DEATH AND LIFE

A Gospel theme which strongly grips the African audience is that provided by the contrast of Death and Life—Death which comes from Satan and his works, Life which comes from Christ alone.

The speaker starts off by pointing out that in most of the villages "fear of death" holds the people in bondage. See Hebrews 2. It is the chief subject of conversation in many a village **chota**. In one village several deaths have occurred owing to an epidemic of flu. The elders discuss among themselves who has caused these deaths. They are convinced that it is witchcraft and decide to send for a witch-doctor, who when he comes accuses some old woman of bewitching the people with her **andumba**—goblins which she sends out to destroy them. She in turn is killed or driven out of the village perhaps to die.

In another village several babies have died. The elders this time are sure that in the river nearby dwells an **ilomba**, an invisible serpent owned by a wizard who is eating the babies, and growing many yards in length with each baby swallowed. Again the witch-doctor is sent for to find out the owner of the **ilomba** who in this case will probably prove to be a man. Either the man must be killed, in which case the **ilomba** will instantaneously die, or the **ilomba** must be killed which will result in the death of the owner. The witch-doctor will generally arrange it that the man will die (poisoned) while he is out with his **wuta wawufuku** shooting the **ilomba** in the nearby river. The **wuta wawufuku** (night gun) is a little wooden gun about two and a half inches long which fires a wooden bullet which is smeared with such potent magic that it is guaranteed to kill any **ilomba**.

In another village a young man has been having bad dreams. He constantly dreams that a certain uncle whom he fears is threatening him with an axe. The village elders listen sympathetically, unless the foresaid uncle happens to be present, in which case the young man will probably keep silent. Finally the young man will be advised by some of the older men to go to the witch-doctor who, on receipt of a fee, will make the young man a powerful charm which if properly used will overcome the magic of the wicked uncle's charms and cause death. In all the villages there is nothing but death,

death. Generally all the witch-doctor can offer as a cure is still more death, the death of the people who are supposed to be causing death. This has gone on for many generations and still death has never been laid low.

At this stage the speaker can point out that all this death is indeed a very serious matter, but that there is something very much more serious still. The death they fear is simply the death of the body, and after all whatever they do, whether they are good or bad, whether they have charms or not, they must all die some day. What is much more important is that they are already dead in trespasses and sins. The body is just an outward shell but the inward man is eternal and if he is dead what hope has he? The speaker can then read that wonderful passage in Ephesians 2:1-3, which so vividly describes all the symptoms of spiritual death and leads on to show they can find life because of the great love of Christ who died for us and by rising from the dead can quicken us together with Him.

This part of Africa provides a wonderful illustration which helps the Africans to understand the meaning of this spiritual death. Each dry season when the rivers are beginning to dry up a little the women go in parties and pound up certain leaves or roots as the case may be which contains fish poison. This they throw into the rivers. The dead fish immediately lose all power of swimming against the stream and are carried by the current downstream, a vivid picture of the dead sinner drifting downstream "according to the course of this world, according to the prince of the power of the air . . ." living "in the lust of the flesh," etc. The fish who manage to resist the power of the poison being very much alive, can swim swiftly upstream against the most powerful current—a wonderful picture of a man who has been quickened together with Christ and who has power to resist all the temptations of village life and the bondage caused by superstitious fear. The speaker can go on to point out that indeed all Christians must die in body, unless Christ comes for them first, but that the real man, the inside man or the life that speaks (as so many Africans call the soul) will live eternally with Christ who will delight to shower upon him "the exceeding riches of His grace in His kindness toward him."—(East & West)—Selected.

THE NEED FOR MEDICAL MISSIONS

by Merle W. Eshleman, M.D.

Selected from MISSIONARY MESSENGER

The healing of the sick by Christ and the apostles was by miraculous means which are not ordinarily seen today in medical missions. However, when the Gospel is taken into a heathen land there is often a proper place for the ministry of healing.

LIVING CONDITIONS AMONG THE HEATHEN. Let us step into a heathen home in dark Africa. The house is dark, dirty, and foul-smelling, with a multitude of flies swarming about. Sheep and goats may be kept in the same house at night where people sleep. There are no windows and the door is closed tightly at night.

Many homes have as their water supply holes in river beds where the water becomes stagnant in the dry season. It is only because the people have developed immunity to many intestinal ailments that they do not become ill from its use.

HEATHEN TREATMENT. It is when illness comes to the heathen home that the terrible conditions in which they live become more manifest. Evil spirits may be at work and the advice of the witch doctor must be sought.

The treatment advocated on advice of the witch doctor may be worse than the disease itself.

A small baby was brought to the doctor crying. Examination revealed a number of surface burns on the back where a hot iron had deliberately been applied to try to make the child well. A fifteen-year-old girl complained of pain in her shoulder. A heathen "doctor" advised that there was some decayed flesh inside which should be removed. Following his advice the skin over an area of about four inches square was cut from the back of the shoulder. This was done without any anesthesia. She later slowly recovered at the mission hospital. Small children sometimes fall into the open fire where cooking is done. In past years these were often neglected and the contraction of scar tissue caused horrible deformities.

HELP FOR THE INFANTS. In heathen Africa the infant mortality rate is well over 50%, which means that more than half of the babies die while they are still infants.

The average mother delivers in her home under conditions which are most unsanitary. Old heathen women who know nothing about cleanliness act as midwives. The newborn infant must first have some native medicine poured down its throat before it takes any milk. If the baby does not do well, or if the mother or grandmother thinks it is ill, it will receive more medicines, and native charms will be tied on its body.

A common ailment among small children is sore eyes. Too frequently nothing is done about this until the eyes have been damaged.

African women desire children and love them. It is pathetic to see their efforts to raise children. One came with her small baby only a few months. It was weak and thin. Mother and baby were both wearing numerous charms in order to protect themselves from evil spirits. Inquiry revealed that she had had five children and all had died. It appeared as if this one would soon follow the same course.

What can we do for these poor mothers? We can offer them real help. When their confidence is gained so that they begin to bring the babies to the dispensary for examination and treatment when they suspect illness, we can render a much-appreciated service. This confidence is slowly being won in our African mission field. Several of our Christian families present striking examples of what can be done. Statistics collected recently on the field show that instead of most of the children dying, as is true in heathen life, most of the children born in our Christian community are living.

WITNESSING TO HOSPITAL PATIENTS. The patients who gather at the mission hospital on an ordinary morning represent a cross section of African humanity. There are some Christians from our own group of people, and there may be some from other missions who have out-schools near by. There may be a few Catholics who like to boast long names and by their action show that they feel themselves superior to others.

A few old people dressed in skins and a larger group of ordinary natives with varying types of dress are present. Some of them have come a long distance to seek medicine for themselves or a sick one at home. Aside from a few who have bicycles, all have come by foot. A fairly large percent of the patients are babies and children.

The mission doctor or nurse has first had a period of devotion with the African Christian helpers. Following this the first hour is spent in instruction for the helpers. By that time a number of patients have gathered and a portion of Scripture is read and a short Gospel message given. During the morning as the group changes a Gospel message may be given again. In addition to this, the Christian helpers are encouraged to use every opportunity to give personal testimony to patients. Many who come for medicine would not come to the mission for any other purpose. They hear a Gospel testimony and see an expression of Christian love in caring for the sick. We cannot follow nearly all of them, but seed has been sown. This opportunity is a challenge to the hospital workers, both missionary and native. Christian love is then manifest in facial expressions, in words, in compassion, in the conscientious performing of routine duties, and in the attitude shown toward the suffering ones. The work in the hospital then is no longer the simple discharge of one's duties, but a service showing forth in a practical way the compassion and love of our Saviour in ministering to both the bodies and the souls of the patients.

OBJECTIONS TO MEDICAL MISSION WORK. Medical mission work has been questioned at times because it involves the outlay of larger sums of money than are required in other phases of mission work. This does not fit into a strict interpretation of the indigenous principles of mission work. Medical work which is worthy of the name and which allows the medical personnel to use their training cannot be financed without some money from the homeland. Should we not guard against hospitals becoming institutions on our mission fields? Are we doing the right thing to treat people who, when they are well, will again go back to their heathen way and serve the devil? Are we not trying to bribe people into the king-

dom of God by the use of medical care? These questions have been honestly asked.

THE ANSWER. The answer to these questions is to be found primarily in discerning the Lord's will. It requires an honest and open heart before the Lord to sincerely pray as Joshua: "What saith my Lord to his servant?" On the African field the medical work has been carefully reviewed and studied by the mission, and new buildings are being erected looking forward to an expanded medical service.

The spiritual fruit is not always as large as we would like to see it. Many come and go and visible results seem small at times. We praise the Lord that there have been some real conversions in the medical work and it has probably had a part in leading many others to the Lord.

Many have been healed in their physical bodies, infant lives have been saved, the Gospel has been preached, a personal testimony has been given to many and some souls have been saved. Let us pray for this medical ministry as it goes on and further develops.

NON-SKID DEVICES

You won't slip if you use these. Start now while the starting is good (Ecclesiastes 12:1).

Youth and piety not enemies, but pals and a winning team (I John 2:13, 14).

A challenge youth can't afford to pass up (I Tim. 4:12).

The wisdom of common sense and the common sense of wisdom: read the first nine chapters of Proverbs.

You will never be smart enough till you verify II Tim. 3:14-17 in your own experience, and learn Ps. 111:10.

Your life will always be too short if you never learn John 17:3.

Real nerve and valor is not in our blunderings, any fool can do that. It takes a he-man to acknowledge his blundering (Luke 15:11-21.)

You can't fight in another man's armor (I Samuel 17:20-51). Put on the armor God made for you. See Ephesians 6:10-18. None for the back!

A fine way to clean up: Psalm 119:9. He's "Gone With the Wind." Who? Well, don't let it be you. Read Psalm 1.

FINANCIAL REPORT

Receipts for months of December, 1950, and January, 1951, from Central, E. M. C., E.M.B. and General Mennonite Conferences.

Central—

Missionary Allowances	\$1,412.17
Evangelistic	650.00
General	2,191.24
Clothing	650.00
Special:	
Personal for Levi Keidel, Jr. Family	400.00
Personal for Miss Erma Birky	11.00
Personal for Rev. R. F. Schnell Family	70.00
Personal for Miss Erma Birky	35.00
Personal for Miss Frieda Guengrich	50.00
Personal for Rev. R. F. Schnell Family	50.00

Total Central \$5,519.41

E. M. C.—

Missionary Allowances	\$2,500.00
Evangelistic	1,566.00
General	1,273.45
Insurance premiums	108.26
Special:	
Expansion, General	238.00
Missionary Dwelling—Mutena	150.00
Missionary Retirement Fund	110.00
Bible and Christian Literature Fund	172.00
Missionary Dwelling—Ladies' Auxiliary	10.00

Personal for Rev. and Mrs. James E. Bertsche	10.00
Personal for Miss Lodema Short	16.00
Personal for Mr. and Mrs. Robert D. Bontrager	20.00
Personal for Miss Irma Beitler	500.00

Total E. M. C. \$6,673.71

E. M. B.—

Missionary allowances	\$ 300.00
Promotional	2.35
Insurance Premiums	115.94
Personal to Rev. and Mrs. Samuel Entz	10.00

Total E. M. B. \$ 428.29

General—

Missionary allowances	\$1,977.59
Operating budget	673.75
Evangelistic	122.87
Insurance premiums	373.12
Passage	203.36
Clothing	72.00

Promotional	13.00
Personal for Rev. V. J. Sprunger	10.00
Personal for Miss Anna H. Quiring	79.39
Personal for Miss Tina Quiring	79.39
Personal for E. J. Dick	39.21
Personal for Rev. and Mrs. Samuel Entz	17.15
Personal for Rev. R. F. Schnell	20.00
Personal for Mrs. H. A. Toews	5.00
Personal for Rev. John B. Jantzen and Family	22.00
From Christian friends to be used where most needed	1,000.00

Total General \$4,707.83

Other than Central, E. M. C., E. M. B., and General Mennonite Conferences:

Missionary allowances	\$ 300.00
Evangelistic	82.01
Passage	46.52
C. I. M. History	1.25
For Guest House—Tshikapa	350.00
For Missionary Dwelling—Nyanga	150.86
Personal for Miss Fanny Schmaller-berger	5.00
Personal for Miss Agnes Lutke	25.92
Personal for Mrs. H. A. Toews	25.00
Personal for Miss Irma Beitler	10.00

Total other than Central, E.M.C., E.M.B., and General Mennonite Conferences 996.56

TOTAL RECEIPTS \$18,325.80

BEING HAPPY ALONE

The capacity to be happy alone is one of the most valuable assets in life. People should learn to cultivate their minds to be happy in solitude. It gives a person the delicacy of perception and fineness of discrimination that can be found only in being alone—and after you sum it all, if we can't stand to be with ourselves for a little while, how can we rightfully expect others to put up with us?—**Bee Morris in the Ankeny Times.**

PRAYER OF AN AFRICAN CHRISTIAN

"Lord, don't let us be like a hen that should sit on her eggs for 21 days but, just a day or two before they are due to hatch, deserts them—and they never hatch. Don't let us be like that in Thy Work."

Tithing

It is Scriptural—approved of God in the Old Testament and supported by Christ's words in the New.

It is spiritual, for personal faith is called into action.

It is businesslike, for it calls into play definiteness, progressiveness and system.

It is a crushing blow against selfishness.

It causes one to take the initiative in Christian giving rather than wait until the appeal for money is made.

It frees the church from the disgrace of deficits.

It enables the church frequently to plan for an enlarging of its work.

It establishes the individual as a financial steward, accountable to God.

It elevates worship to the high plane of rounded-out sincerity.

It makes giving a principle and no longer a spasmodic expression.

It is likely to result, as it has done in many instances, in our giving more than a tenth of all our receipts.

It means fewer of the comforts and pleasures of life that money can purchase, but the power to enjoy those that are left is expanded.

It places us in the position before God of holding out our hands to give as well as to receive.

"WOULD A MAN ROB GOD"?



DO YOU GIVE YOUR SHARE?

Mennonite
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THE CONGOM MESSENGER



"The Bible is no mere book, but a living force with a vigor, a power, which conquers all that oppose it"—Napoleon.
AFRICANS NEED IT, TOO!

THE CONGO MISSIONARY MESSENGER

Vol. XXI

Berne, Indiana, May-June, 1951

No.3

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Editor: Rev. C. E. Rediger.

Associate Editors: Mr. Harve Driver, Mrs. C. E. Rediger.

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Miss Agnes Sprunger

Bible Translator to the Africans

Miss Agnes Sprunger, missionary to the Kipende people of Congo since 1916, translated the entire New Testament to the Kipende tongue, her work being published in 1935. Since that time she has been working on a translation of the Old Testament which is now completed and in the hands of proof readers for final correction. The work should be ready for publication in about two years. Miss Sprunger has also written several booklets for Congo Christians such as "The Affairs of Jesus" and "Lessons from the Old Testament." Will you pray that Miss Sprunger's life will be spared to see the publication of her translation of the Old Testament? Her furlough is long past due, but at her own request she is remaining on the field until this work is completed.

A Praise Service At Mukedi

The opening song "Calling the Prodigal" was followed by "We Shall Stand Before the King." Prayer was offered by a regional school teacher. The chairman gave an opportunity for testimonies and praise, and here is the gist of some that were given:

Matangua Jacques, now a station teacher, who graduated in our two years' training class in October, 1950, had broken his leg in August, praised the Lord and thanked everyone, both missionaries and Africans, for their prayers in his behalf. He is so happy to be able to walk again.

"Anywhere with Jesus" was started by another teacher and then Malenge Jacob rejoiced in being led even as were Moses and the Israelites.

Our faithful hospital evangelist, although an illiterate, saved by grace, and truly a

(Concluded on page 23)

THE CONGO INLAND MISSION

A Co-operative Mission in the Belgian Congo

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 Miss Tina Quiring
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Mutena

Miss Fanny Schmallenberger
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Nyanga

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Mukedi

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Tshikapa

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Bruxelles, Belgium

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 Miss Marie Diller
 Miss Lena Friesen, R. N.
 Miss Sara Friesen, R. N.
 Mr. and Mrs. Waldo Harder
 Mr. and Mrs. Ellis Gerber

ADDRESS OF OUR MISSION STATIONS

Mukedi via Kikwit
 Congo Belge, Africa
 Charlesville
 Congo Belge, Africa
 Banga via Charlesville
 Congo Belge, Africa
 Mutena via Tshikapa
 Congo Belge, Africa
 Nyanga via Tshikapa
 Congo Belge, Africa
 Tshikapa
 Congo Belge, Africa

The above missionaries represent the following religious bodies:

General Mennonite Conference (22)
 Central Conference Mennonite (12)
 Evangelical Mennonite Conference (16)
 The Evangelical Mennonite Brethren (13)
 Missionary Church Association (1)

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Editorials

When Peter preached the first missionary sermon at Pentecost, he used the Bible, the only portion of which they then had was the **BIBLICAL** Old Testament. He quoted from the prophet Joel, bringing his audience right up to date, saying "This same Jesus hath God raised up, whereof we all are witnesses." The results of that sermon are well known, three thousand converts being added to the Church. Here we have a pattern of how missions should operate. First, through the book, the Bible, which is a record of God's dealing with man—through His beloved Son. Second, through a person, who we call a missionary. Someone to take the Book. A person who believes the Book is true. A person in whom an illiterate one can read the Bible with his own eyes and believe it with his heart. Missions cease to be missions if they are not Biblical.

Recent experiences in Russia, China, and Korea attest loudly to the permanency of Bible-centered mis-

THE BIBLE WILL CARRY ON

sions and a Bible-centered church. Governments can persecute Christians and evacuate missionaries, mobs may burn Bibles and murder Christians, but always coming up in some unsuspecting place is the Holy Scripture of God giving its quiet testimony and winning souls for the Lord Jesus Christ. The prophet Isaiah exclaimed, "The word of our God endureth forever." If missions are Biblical, they are permanent, in fact, eternal. It is wonderful to have a part in an enterprise that cannot fail. Let us keep our missions Biblical.

The Bible and Christian Literature Memorial Fund was established a lit-

(Continued on page 10)

INCREASING INCOME AND DEPRECIATED DOLLARS

Our total personal income in America continues to increase. The U. S. Department of Commerce has released the general business indicators for 1950. Our personal income in 1939 was \$72.6 billion, and in 1949, \$206.1 billion. The seasonably adjusted reports by months in 1950 reveal the steady climb upward, with the exception of a slight drop in the spring. The figure for January, 1950, was \$214.6 billion. For December it was \$241.0 billion, the highest in our history. While the first report for 1951 shows a slight decline, (\$239.2 billion in January, our personal income throughout the nation in current dollars is now on its highest level.

However, the purchasing power of the dollar continues to decline. From this same source, the U.S. Department of Commerce, we are told that the dollar for consumers' prices in general in January, 1950, was worth 59.5 cents in terms of the 1939 dollar at 100 cents. The fluctuation was not great until the summer of 1950 when a further fall began that continued until the December dollar was worth only 55.9 cents. The January, 1951, dollar was worth even less, only 55.1 cents. In retail food prices the dollar has its lowest value, averaging about ten cents less than in general consumers' prices. The food dollar in circulation drops to new depths.

While the personal income across the nation reaches new heights, the value of the dollar of January, 1951, was exactly ten cents less, 45.1 cents, instead of 55.1 cents.

But the dollars for church and charity continue to lag behind to such an extent that increased contributions as reported do not make up for the loss due to inflation. And by no means are we keeping up the proportion of our incomes devoted to benevolence. We have more, but give less proportionately. Stewardship and proportionate giving must be stressed as never before. For what doth it profit a man—or a nation—if he shall gain the whole world, and lose his own soul?—Robert M. Hopkins, Golden Rule Foundation.

The greatest of sorrow may bear all evidences of the grandest victories.

Letters from the Field

FROM FRANK AND AGNES ENNS

Dear Readers of the Messenger,

Commit thy way unto the Lord; trust also in him; and he shall bring it to pass. Ps. 37:5.

Two and a half years ago at my farewell at home an uncle asked me, "If the Board now sent word that you can't leave, you would be happy, wouldn't you?"

No, I told him, I was satisfied and happy to leave. It was indeed hard for me to leave the family, but we had committed our way unto the Lord. And the Lord did bring it to pass. In this case that "it" was our reunion. Yesterday it was five months since I was privileged to meet Mrs. Enns at the airport at Kikwit. These five months did not seem long. I so much would also like a reunion with our children at this time. We are thankful that they are well, and happy in school. We are also thankful for air mail which has shortened the distance in time from two months to two weeks.

November 18th our new missionaries, Mr. and Mrs. John B. Jantzen and little Evelyn arrived. It was a great day. The Africans and the missionaries alike had looked forward for many years to welcoming new missionaries.

December 8th to 13th were days of fellowship and special blessings; it was the time of our annual conference when the whole missionary family of 56 persons could be together. We missed those on furlough.

For Christmas we had called to come in to the station our teacher-evangelists from the different sections of our territory. We had inspirational messages and outlined the work of our schools those days. An important part of our program was the giving of gifts to the King whose birthday we celebrated. The offering was the largest of the year, and the largest in the history of Nyanga Station. Still when it is to be divided among over a hundred teacher-evangelists, it is not so much. It was over twenty-eight thousand francs.

Most of our teachers and workmen have

several weeks Christmas vacation. This Christmas vacation we tried to interest them in giving about a week of that vacation to the work of the Lord. A dozen young men responded; they went alone or by twos to preach and teach and do personal work. They went to the village of their choice. We had given them for use picture rolls or other illustrative material, small pictures for distribution, and Gospels of John to sell. Sunday afternoon, the day before Christmas was given over to reports. They were indeed heartwarming. New converts had been won. Others had returned to the Lord. Gospels had been sold and good will had been fostered. None complained that he had suffered hunger or undergone hardships. May this be only a beginning of donating time to the Lord.

For work like this the large picture rolls serve well. But for small groups the Scripture Text Calendars also furnish good Bible pictures. Some of you readers of this report probably have outdated calendars you are glad to send us. Cut off the monthly calendar parts, leaving the pictures intact, and mail them to us. We thank you in advance. There are so many requests for Bible pictures from teacher-evangelists and others.

With the new year our schools opened again. Much of our time is taken up supervising them and teaching in them. Besides the primary school at our station, we have the "Classe de Liaison," a class preparing students for entry into a normal school. Here students from most of our stations are entered. Stress is laid on the French language. We are happy that Mr. Jantzen from the beginning is taking a large share in the work with these students, even though he is deep in the study of the African language. Mr. and Mrs. Toews and Paul have started evangelistic work and inspection of school work in the villages. May the Lord bless that work.

Yours in His Service,

Frank J. and Agnes Enns.

MUTENA GRAMS

DUTIES HERE AND THERE

Dear Friends:

We had a very nice Christmas Day here at Mutena with over 600 at the service and they gave an offering of over 1,000 frs. It was a hot day almost like July 4th at home.

We had our station Christmas dinner this year at the Dicks on the 22nd. We had the happy meeting of the three Quiring sisters, Tina, Anna, and Esther; also the F. J. Enn's, uncle of Mrs. Entz, and the Jantzens and their cute little daughter, so we had a real family Christmas this year.

Then on last Sunday evening we called to our house the help with their families, and did the little black children ever enjoy the tree and lights which Miss Fanny had brought out. It made us enjoy Christmas by sharing it with them, too.

Christmas evening we went with the big truck to Kalamba for a service and they had prepared a nice service there. We came back in the moonlight with the Africans singing as we rode along. So we feel that we had a real Christmas this year.

This year has again passed by quickly, and God has blessed with health and strength for each task which came our way, for which we praise the Lord, also for the many answers to prayer and spiritual blessings.

Both terms of school I taught Bible in the Day School. Many were the opportunities to explain the way of salvation and the Christian way of living to these people who know so little of real enjoyment in life.

The girls' work, too, had its problems, but with the girls coming from different tribes and villages we did not have too much trouble. The old customs, the old ways of life still conflict with the new ways we try and teach. Her happiest days are with us. As soon as she is married, she assumes a life to please her husband and his folks. However, we are happy for those Christian young men that now want their homes on a better level because we have taught them and they see the Christian homes.

In working with the young folks in school and young people's meeting, we see many possibilities bound up in the lives of these young people when they are directed and trained in service.

We, too, enjoy going to the nearby villages and visit with the mothers and children, perhaps while the mother is preparing the food, or cooking it, as the case may be. Then the call of greeting, Muoyo Mama Ditekemena, and the chatter of these little children as we pass or stop to chat with them.

Then there are many other duties that come. We are three in our household—Miss Schmallenberger, Miss Short, and myself. So every three months we take turns in directing the cooking and meals. We are happy for our African help, our cook who can bake bread and cake and cookies just as good as any women. With a Ward wood range, our kitchen is plenty hot, but the Africans do not mind the heat.

December 1950 marks my tenth year of missionary service on the field, not counting furloughs. Again I am happy that God has given me these years of happy service among this people.

In the new year we hope to be able to move in our new brick home, for which we are so happy. The brick work is finished and then the finishing work is to be done. The work goes along very slowly when it is necessary to make everything from the rough. It will be so nice to have our own rooms, which we are sharing in the office and storage building, which also get very hot under the blaze of this sun.

There is still a note of praise in our hearts for the wonderful care over us when our chapel went down because of a heavy rain and storm last April. Also for the time we had to go to the dentist to pull a tooth about 250 miles, and because of no car at the station at the time, our Tshikapa Station so kindly helped out. Again God's protection on this trip when a large tree fell across the road just a short while before we went that way.

We are also happy again for the many who have accepted Christ and showed a desire to be Christians, for the many who have heard the blessed news this year.

In His Service,

Mabel Sauder.

REV. TOEWS' ILLNESS

Dear Folks at Home,

Henry, Paul and I are itinerating in the outstation villages. We have visited about thirty villages by now. There have been quite a few Africans who wanted to accept Christ as their Saviour. At one of the regional meetings there were twenty adults who wanted to accept Christ. In some of the Batshok villages there were quite a few chiefs who accepted Christ. During this week they burned the witchcraft paraphernalia of three men in the Batshok tribe. Continue to pray for us. We have about four weeks of traveling ahead of us.

Henry is not so well. Dr. Schwartz says he has hardening of the arteries. Paul drives the car, but Henry and I take turns giving the messages. Since our vacation in January, Henry is somewhat better.

Henry wants to stay in Inman when we go home on furlough. Since he is not so well, maybe that is the best thing to do. Paul expects to go to college, and Carol will have one year of High School left.

We want to thank the Ladies' Society for the gift of \$5.00.

Love,

M. Toews.

SPIRITUAL FEASTS

February 4th was a lovely Sunday morning the Lord gave us for our baptismal service. Soon after eight o'clock people were making their way down a path through the forest to a stream which had been diked off for this purpose beforehand. Here eighty-four souls were baptized upon confession of their faith in Christ whom they had taken as their personal Saviour. They also had had instruction in the Word of God before this. Yes, there was joy in our hearts and praise to Him for these who had found Him and accepted Him as their personal Saviour. There was also joy in the hearts of relatives and friends. If you would have been here, you would have seen men and women with flowers in their hands. Some (men) even had flowers behind their ears and in their hats, showing that they were with much happiness. In the evening when going to the village we saw special grass tents made by parents who had killed a goat or a pig and were serving meat to

those who had come for the occasion. They also sang until late at night.

After the baptismal service there were seventeen Christian parents who dedicated their babies to the Lord in a simple but very impressive service.

In the afternoon we were blessed as we partook of the Lord's Supper with our African brothers and sisters. The Lord became very precious to us because of His great gift, the Lord Jesus Christ, Who loved us so much that He gave His life for us.

On February 9th the Women's Day of Prayer was observed here on the station and also in our outstations. It was a blessed day as the women met for prayer.

On February 16th the Elmer Dicks left Mutena to begin their journey for the States. We pray that the Lord will bless them with a good rest as well as use them for His service of winning the lost for Him while they are in the homeland, and bring them back to us soon.

Yours in Him,

Leona Entz.

CHARLESVILLE ECHOES

Dear Messenger Readers:

It is my turn this month to give you a little glimpse of what has been going on at Charlesville.

For the Africans, the corn and peanut harvest has been going on full blast. There are no mechanical pickers nor can one hear the banging of the ears on the bangboard of the old shucking wagon. The corn ears are jerked off with husks on, then it is piled five, six or seven tiers high in baskets (approximately one bushel of shelled corn I'd say) and carried home on their heads to be husked and shelled by hand. The first of March the stores will begin to buy corn so everyone is working feverishly to be in the first line to sell his corn. They hear that the price is going to be higher this year, meaning that they will be getting many thousands of francs soon and they will all be about as quickly spent. In a month or two their corn money will have been spent for cloth, shirts, shoes, perfumes, etc. But much of this money will be more of a curse than a blessing. Many will spend all on drink and riotous living. Beer, wine and

cigarettes are as plentiful here as in the States, it seems.

On the station this month there has been the scene of many and varied activities. In the educational line . . . repairing school buildings, whitewashing the walls, and finishing the shingling of the last school units. A chapel has been finished near the new Forminiere mining camp which has located on our very doorsteps this year. Our old dispensary has been given a general rejuvenation. Our nurses were quite in despair about its state of degeneration. The mud plastering has been taken off and replaced by a fresh plaster of sand and cement and whitewashed. Doors and furniture were daubed with the latest blend of leftover paints. We hope that before the present "shine" wears off too much we can build a new dispensary which will be adequate for present day needs.

Another big job was also started this month, that of making 200 school desks. At present all our school buildings have good brick walls, shingle roofing, cement floors, but sad to say, hardly half of the rooms have a single desk. Students are sitting on logs and writing on their knees. Some of you are perhaps surprised to hear this and wonder what the missionaries have been doing all this time. One reason is that school desks do not grow on trees nor appear by the snap of the fingers. Now a school desk worthy of the name costs five and six dollars and more and multiplying by 200 soon adds up. Getting enough boards sawed is also a job. Thanks to some assistance because of the States interest in education these days, these desks will soon become a reality.

Also this month, the kiln of bricks which was burned last dry season is being taken down and the bricks are to be carried to the site of the new Friesen house, which will be built no doubt after our return from furlough.

In the evangelistic line . . . one week of special services were held with one of our native pastors, Kazadi Matthew, bringing the messages. Recently, he has left the work of the regular pastorate in which he was engaged for many years, to give his time more fully to evangelistic work to which he has felt a leading for some years. He is indeed a man of God and speaks with

real authority and with the power of the Spirit. Souls knelt at an altar of prayer every evening, some to accept for the first time. Others who had gone back in the way of sin returned with real heartfelt conviction and repentance. On Sunday afternoon the services were closed with Communion. It was a very impressive and wonderful service honored by His presence in an unusual manner. In the first part of the service opportunity was given for testimony and a number responded with praise and thanksgiving for victories won and answered prayer during the meetings. The service was completely in charge of the African leaders giving the symbols of the body and blood of our Lord to their native brethren and to us missionaries. Miss Tina Quiring, our newest missionary on the station, was much impressed by the fine spirit and capable manner in which the natives carried out the service. The work, she felt, would surely go on though some of the older missionaries leave and new and inexperienced hands take over. Our African brethren carry a great share of the load and responsibility of caring for and feeding the flock of believers. During this particular service as well as many other times I wished that it would be possible to transmit such a service by television to the church at home. I'm sure if you could have sat with us in the service, felt the Spirit of God as we felt it, heard the Word preached as we heard it, see the orderliness and reverence in the service, you would have rejoiced with us and would have agreed that your prayers and giving for missions was being fruitful 100 fold. Some day you will see and talk with these His "other sheep" and fellowship with them through eternity.

We covet your continued prayers in these days of growing evils and problems that the Church of Jesus Christ in Congo may continue to grow and become thoroughly established and rooted in His Word.

Yours in Him till we shall see you face to face in a few months, if it be His will.

Yours for Christ in Congo,
Glenn Rocke and Family.

COLD AT BANGA

Dear Readers of the Messenger,

Greetings in the name of our Lord and Saviour Jesus Christ, and greetings from

Banga, the new station in the Bashilele Tribe.

At last we are settled in our palm-thatched bamboo-covered house. Everywhere you look you see bamboo. Bamboo ceilings, walls, fence, mats, etc. Quite a temporary affair, yet homelike. Even the cockroaches and termites feel at home, also the mice and rats and jiggers. That popular song about the Congo must have been written near here, as these are about the laziest people on the face of the globe. A good name for this place would be Windy City, as we get plenty of wind here at times, and sometimes more than we want. Sometimes it gets so chilly, we wish we had our red flannels handy.

School started with a bang and was going along fine until the flu epidemic hit the camp, and village after village represented fled to their homes for native medicine, etc. We gave out medicine right and left, but to no avail. The attendance today has been much better than the past two weeks and we hope that many more will soon have recovered so they can come back to school. One of the boys died and several are near death. Probably others have died that we do not know about. The flu epidemic is raging throughout this whole territory. Some places were compelled to close their schools since several of their pupils died.

On January 28th, the outstation teachers were in to witness baptism and communion. 108 boys and girls were baptized and 306 partook of communion. It was a miserable rainy day, and the main service was held at night. In spite of the bad weather, we enjoyed fellowshiping together. Everyone who was baptized or partook of communion had a copy of the Word of God. It was a great sight to see the hundreds of copies of the Word of God waving in the air.

Roman Catholic opposition is especially great in this area and people are afraid of the threats and curses thrust upon them. Every effort has been made to keep us out of many villages where the Roman Catholics are entrenched. We have been very insistent on keeping a teacher in the first village near the mission, but just this morning he came with his belongings slung over his shoulder, because last night someone placed feathers in front of his door and that of his relatives. That is a sign to get out and out quick or if you refuse, by nightfall you will

be a dead person. I have placed the palaver in the hands of the State. The devil is working very hard to keep these people from knowing the True Light and they need your prayers. Pray that they will have the opportunity to hear the true Gospel and will not have to accept a religion that is forced down their throats whether they want it or not.

Work is progressing slowly along some lines. However, in the Evangelistic, several outstation teachers have been placed and the church has been strengthened. Several members had to be dismissed from fellowship since they have joined a new Holy Spirit movement that is gaining ground in this territory and is being looked down upon by the government. Only this morning we had to remove one of our outstation teachers who belonged to this new cult. Sometimes things are very discouraging, but we know the Lord is on our side for which we are glad. It is His work and not ours, and we know in the end it will prosper and go forward.

We covet your prayers and support for this work that it will go forward in His name. We are

Your co-workers in Him,

**Russell and Helen Schnell
and Family.**

SLEEPING SICKNESS CHECKED

For many years all the private and governmental organizations engaged in safeguarding the health of the native masses have been fighting sleeping sickness with all the means at their disposal. The struggle is particularly important in the regions where sleeping sickness is endemic. In 20 years millions of natives have been examined, and the percentage of new infections has fallen from five to one. Today only one native in five hundred is infected. In 1928, 2,126,356 natives were examined and 24,440 cases were discovered. In 1948 these figures had dropped to 9,873 cases out of 4,524,889 natives who were examined. This drop is equally spectacular in every one of the Congos provinces. These results are patricularly encouraging in view of the recent establishment at Leopoldville of a permanent inter-African Bureau of the Tsetse and of Sleeping Sickness, which will lead to closer exchanges of information and knowledge between the different countries of Africa.

The Missionary's Call

EDITORIALS

(Continued from page 4)

My soul is not at rest. There comes a strange
And secret whisper to my spirit, like
A dream of night, that tells me I am on
Enchanted ground. Why live I here? The
vows

Of God are on me, and I may not stop
To play with shadows or pluck earthly flow-
ers,

Till I my work have done and rendered up
Account. The voice of my departed Lord
"Go tell all nations," from the eastern world,
Comes on the night air and awakes my ear.

And I will go. I may no longer doubt
To give up friends, and home, and idol hopes,
And every tender tie that binds my heart
To thee, my country! Why should I regard
Earth's little store of borrowed sweets? I
sure

Have had enough of bitter in my cup
To show that never was it His design,
Who placed me here, that I should live at
ease,
Or drink at pleasure's fountain.

Henceforth, then,
It matters not if storm or sunshine be
My earthly lot, bitter or sweet my cup,
I only pray, "God fit me for the work!
God make me holy and my spirit nerve
For the stern of strife. Let me but know
There is an arm unseen that holds me up,
An eye that kindly watches all my path,
Till I my weary pilgrimage have done;
Let me but know I have a friend that waits
To welcome me to glory, and I joy
To tread the dark and death-fraught wilder-
ness."

And when I come to stretch me for the last,
In unattended agony, beneath
The cocoa's shade, or lift my dying eyes
From Africa's burning sands, it will be sweet
That I have toiled for other worlds than this;
I know I shall feel happier than to die
On softer bed, And if I should reach heav-
en—

If one that hath so deeply, darkly sinned;
If one whom ruin and revolt have held
With such a fearful grasp; if one for whom
Satan has struggled as he hath for me,
Should ever reach that blissful shore, oh,
how

This heart will glow with gratitude and love!
And through the ages of eternal years,
Thus saved, my spirit never shall repent,
That toil and suffering once were mine be-
low.

—Nathan Brown, D.D.

tle over a year ago as a suitable way
to give money for
MEMORIAL missionary work in
BIBLE FUND the Congo in memory
of a friend or loved
one who has gone to Glory. Mrs. Em-
ma Moser gave this fund a good start
by investing the gifts of friends in
memory of her husband. During the
year 1950 friends of the Congo Inland
Mission invested over \$2,400 in this
fund. It is called an investment be-
cause the money is used to purchase
Bibles and Christian literature to
stock the book stores on our stations.
These books are sold from the book
stores and also by missionaries, teach-
ers, and pastors on the villages and
on their itinerating tours. Ten thous-
and dollars is needed to purchase Bi-
bles and books for this purpose. We
believe it is the most urgent and im-
portant need for the Congo today. Be
sure to give a memorial gift to God
in memory of a loved one this year.
Your gift may be the means of carry-
ing on the Gospel witness after the
missionary is forced to leave.

For many years the representatives
of the Northern Bible Society have
ministered throughout the Congo In-
land Mission con-
NORTHERN stituency. Their
BIBLE SOCIETY world-wide min-
istry of distribu-
ting the Scriptures is well known to
most of the Messenger readers. A
former C.I.M. missionary, Rev. A. G.
Becker of Woodburn, Indiana, and a
prominent layman, Mr. E. W. Zim-
merman of Hutchinson, Kansas, are
representatives of this work. We re-
ceived a substantial check from the
treasurer of the Northern Bible So-
ciety to invest in Bibles for Congo.
Praise the Lord that the Bible will
carry on. Thank you, Northern Bi-
ble Society.

On Sunday, April 8th, Rev. and Mrs. I. R. Calhoon and son David of Gridley were seriously injured in an

REV. I. R. CALHOON a u t o m o -
FAMILY INJURED bile accident near Pontiac, Illinois. The

accident was the result of a blowout, pulling the car on to the soft shoulder, turning over, striking a telephone pole and a bridge abutment. Rev. Calhoon, now pastor of the E.M.C. congregation of Gridley, Illinois, was formerly pastor of Calvary Memorial Church in Chicago. Many Messenger readers remember Mrs. Calhoon as the daughter of Rev. and Mrs. C. E. Rediger. The Calhoons have two other sons, Roger, who was not along, when the accident occurred, and Richard, who was along but escaped injury. The Calhoons will have months of convalescing and will appreciate the prayers of God's people. Rev. and Mrs. Rediger have been constantly at their bedsides since the accident.

Since 1936 Rev. and Mrs. C. E. Rediger have faithfully and prayerfully carried on the work of the Congo Inland Mission.

REV. REDIGER The volume of
GRANTED LEAVE their personal c o r r e s -

pondence with missionaries and many friends has not only been confined to the Congo Inland Mission constituency but is world-wide in its scope. A constant and growing stream of persons seek their counsel and prayers and are not disappointed nor betrayed. For years they have held a regular daily period of intercession for their beloved missionary family in the Belgian Congo, Africa. The growing work of the Congo Inland Mission and the inevitable advancing of age caused Rev. Rediger to ask the board to be relieved of some of the responsibilities. At the annual meeting April 10th in Chicago, H. A. Driver was elected to the office of corresponding secretary-treasurer and Rev. Rediger was granted an extended leave with the request that he give the office and his successor needed

counsel and help during the year. Because of the seriousness of the Calhoons, both Rev. and Mrs. Rediger have been constantly at their bedsides. Therefore, this issue of the Messenger is prepared by new and unqualified hands. Your forbearance is asked.

Don't forget that an illustration drawn from the Scriptures is the best kind. Such illustrations are sound. They teach the hearers to think in terms of Scripture. They lay the proper foundations for sound doctrine. They are true to life. They are true to God.

June 25-30 marks the dates of the 1951 session of the Winona Summer School of Missions. Courses will be

WINONA SUM- taught by Rev. Wal-
MER SCHOOL ter Gering of Moun-
OF MISSIONS tain Lake, Minne-
sota on "Churches
for Our Country's

Needs"; a Bible study in primitive Christianity based on the book of Acts, by Dr. Jacob Prins, and "Methods of Teaching Missions," by Miss Elva May Schrock of Nappanee, Indiana. Courses for adult and junior leaders in "Methods of Conducting Worship" will also be given. Further information may be obtained by writing Mrs. S. F. Pannabecker, 4642 Woodlawn Avenue, Chicago 15, Ill.

A GOOD REPLY

A skeptic in London recently said, in speaking of the Bible, it was quite impossible in these days to believe in any book whose authority is unknown. A Christian asked him if the compiler of the multiplication table was known. "No," he answered. "Then, of course, you do not believe in it?" "Oh, yes I believe in it because it works well." "So does the Bible," was the rejoinder, and the skeptic had no answer to make.—Selected.

We must be fair to others, else we close the way for their being fair to us.

* * *

The flowers are forty per cent more fragrant in the night.



Congo

Wayside Glimpses

By Rev. James Bertsche

Of Clothing

One of the most curious and amusing results of the influence of civilization upon Congo has been the eager adoption of European clothing. In the cities and great centers of Congo, one sees the African dressed neatly in trousers, shoes and shirts and even suits, and the adjustment to them has been made. They feel at home in them. However, out in "the bush" where life is still much as it has been for centuries past, the result is often somewhat different. In the little mud and stick native stores where he goes to make his purchase, the African has very little to guide him. On a shelf or in a box will be a tangled pile of used men's, women's and children's clothing and shoes. (It seems that great quantities of old clothing are shipped from Europe to Congo where it all finds ready sale.) In most cases, the clerk has no more insight into the mysteries of white men's clothing than the prospective customer. So, he wades in letting himself be guided by two considerations: Is it pretty? Can I get into it? The end result of such shopping forays can be startling.

For instance, I've seen a big muscle bound man who had found a $\frac{3}{4}$ length ladies' spring coat, size 16 or 18, in an exquisite shade of green. There he was, strolling leisurely down through the village, sleeves barely covering his elbows; the hem high above his knees; the buttons fighting a grim battle to contain the ample stomach and the pockets bulging to absolute capacity. Quite often, one sees a young fellow wearing a frilly blouse which at one time had brought joy to a little girl's heart. Occasionally one sees a boy wearing the top half of a dress. In that case, his outfit is completed with the traditional loin cloth.

The young fellows like brightly colored

plastic belts. Once we saw a fellow who had no trousers to go with his new belt so he proudly wore it around his chest about two inches below his arm pits! Quite frequently, one encounters such ensembles: felt hat, suit vest, loin cloth and shoes. Or, hat, dinner jacket, loin cloth and bare feet. Another sight to which we have not yet completely adjusted is that of a village native in mud curls, red paints and loin cloth speeding at a break-neck clip along the road on a shiny new bicycle, clanging his bell and singing at the top of his voice.

If there are any three items, however, which seem to be most popular, they are hats, shoes and sun glasses. As to hats, there is an "old fashioned" minority which wears hats as protection against the sun. The majority, however, wear them everywhere except on the crown of the head. Often they cling precariously to the back or sides of the head or are perched down over the forehead and eyes covering one half of the nose. The angle at which the head has to be held in order to see anything can easily be imagined!

As to his feet, the African is much more comfortable and at home in his bare feet. Yet, since somehow the idea of culture has come to be associated with shoes, many of them feel that they must have shoes—if for nothing else than to wear on Sunday or for company purposes. There are some few who can afford new ones, but for the most part, the African must depend on the second hand market. Obviously, it is rare that there is any such thing as a "fit." Bare footed, the African pads silently and swiftly along the path. But let him get shoes on and you get the impression of watching someone walking across the living room rug with a pair of snow shoes! And since shoes are of

such value, they are worn and worn. It's not uncommon to see shoes that strongly resemble spats, the feet being more out than in.

As to the sun glasses, the sun doesn't necessarily enter into the picture. Usually they are worn for special occasions and with the best clothes. They usually are carefully stored away on ordinary days. Another usage for sun glasses came to our attention recently. It was the morning of the school graduation exercises. The program was going nicely when it came the turn of two students to each give a recitation. They both came to the platform, took their positions and then the first to speak began mysteriously rummaging through his pockets. Soon he produced a large pair of sun glasses; carefully set them in place then launched into his recitation. Having finished, he carefully replaced them in his pocket and stepped aside. His fellow classman then stepped to the forefront; paused, and he too dramatically produced sun glasses before giving his recitation. Upon being questioned later as to the why and wherefore of the glasses, they explained that they were very much afraid and thought if they wore glasses they wouldn't be able to see the congregation so well and thus be less frightened!

Of Congo Hair

Nature has endowed the African with remarkable physical equipment for his life in his native land. There is his dark, heavily pigmented skin which protects him from the burning tropical sun. There are his darkly pigmented eyes which shelter his vision from the brilliant sunlight. He has amazing physical vitality. He can endure hardship, privation, sickness and physical exertion in amounts that would swiftly dispose of a less rugged white person.

Possibly one of nature's most unique physical gifts to the African is his hair. It is of a stiff, wiry, resilient texture and grows in a tightly kinked mass. One is often reminded of a compact little cushion when one sees their hair at close range. And many are the uses to which they put it. First, it serves as a permanent padding for the loads they habitually carry on their heads. A load that would cause a white person a splitting headache in a matter of minutes can be carried

for hours by an African without discomfort.

Then this kinky cushion affords a handy place to store things. School children often store their stub pencils, their pen holders or bits of slate pencils in their hair.

There are a great number of insects that the African likes to eat. Often through the day they have occasion to catch an especially juicy grasshopper, but since they are far distant from the village, they have the problem of storage till supper time. This difficulty is easily resolved. The long jumping legs are snipped off at the first joint and then the grasshopper is worked into the hair where he is securely enmeshed. The African calmly goes about his activities entirely unmindful of the wriggling, squirming "hopper" adorning his hair and when evening comes, this choice morsel is added to the pot of greens bubbling over the camp fire.

Then, out here in Africa, towels, napkins and handkerchiefs are not common. Yet, the African does not suffer greatly because of their absence. If there is a little muck sticking to their fingers after a meal, a couple of vigorous swipes across their stiff, tightly curled hair does the job. If the wife has gotten her hands sticky with palm oil, her hair will do just the trick. If a school boy has a pen that's acting up and has gotten ink on his fingers, why get his trousers or hankie messy? That's what his hair is for! Or if the pen point becomes clogged, why waste a good piece of paper on it? His hair does a much quicker job of it! The African may not have many of the conveniences to which you and we are accustomed, but he has a way of using to good advantage that which he has!

Of Village Life

It is interesting to note the village customs among the Apende of giving precedence to the chief's family. For instance, at the beginning of the rainy season, no one in the village may plant their crops before the chief's wife has started to plant hers. Then at harvest time, no one may begin to harvest his crop until the chief's wife has begun to harvest hers.

Suffering deepens our sympathy.

MINUTE MEDITATIONS

The joy you earn is better than the pleasure someone gives you.

* * *

The light of a Christian's life shines the brighter in the darkness.

* * *

Chastened by pain, we learn life's deepest meaning.

* * *

Gentleness is no sign of weakness but rather an evidence of strength.

* * *

Love alone is strength; hatred and criticism is weakness.

* * *

Are your words and manners those of kindness?

* * *

Kites fly against, not with the wind. A certain amount of opposition is needed for your own development.

* * *

Most of those who stood by at His crucifixion later were in hiding.

* * *

Have you been to the hill? Are you acquainted with the middle cross?

* * *

The future will be here all too soon.

* * *

Has He opened your heart and your eyes?

* * *

Wind serves no one who has no destined port.

* * *

Truth is for those who will really hear it.

There are no levels of distinction in the will of God.

* * *

That which may be revered among men may be an abomination to God.

* * *

No profit or benefit comes from being merely negative and critical.

* * *

You cannot avert a hurricane by refusing to recognize its coming.

* * *

Have no fear—God reads hearts.

* * *

The wine of history has grown out of the ferment of men's hearts.

* * *

Many men have the power of might but what great weakness they display!

* * *

So many of us have too much written between the lines.

* * *

He chose me a leader and three times I denied Him!

* * *

Many virtues are born out of sacrifice and heartaches.

* * *

There is a hill in every person's life, but you need not climb it alone.

* * *

Since He died for all, then all must know it.

* * *

It does not pay to give God your husks instead of your heart.

CHOICE

What Are You Choosing?

(By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter.

Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;

Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward.

By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing Him who is invisible.—Hebrews 11:24-27).

The law of choice is inexorable. You can no more change it than you can change the sun in its course. There are some things we can evade, some things we can treat with indifference; but when it comes to choosing of a master, there is no middle ground. Christianity presents us with a choice — with a choice of one of two lives, one of two deaths, one of two resurrections, one of two destinies, one of two masters; and choose one or the other we must.

A choice is a momentous thing, for a choice results in an action, and an action results in a habit; a habit results in a character, and a character results in a destiny. It is our choices rather than our environment that form our character and settle our destiny. We sink or soar according to the choices we make. Moses, in making his choice, did what every other person ought to do—he weighed the present with the eternal. He weighed the present honours, riches and pleasures of Egypt which could be for a brief season only, with the eternal honours, riches and pleasures at God's right hand forevermore.—*Gospel Herald*.

I AM MY NEIGHBOR'S BIBLE

I am my neighbor's Bible,
He reads me when we meet,
Today he reads me in my home—
Tomorrow in the street!

He may be relative or friend,
Or slight acquaintance be;
He may not even know my name,
Yet he is reading ME!

And, pray, who is this neighbor,
Who reads me day by day,
To learn if I am living right,
And walking as I pray?

Oh, he is with me always,
To criticize or blame,
So worldly-wise in his own eyes,
And "Sinner" is his name

Dear Christian friends and brothers,
If we could only know
How faithfully the world records
Just what we say and do.

Oh, we would write our record plain,
And come, in time, to see—
Our worldly neighbor won to Christ;
While reading YOU and ME!

Author Unknown.

ALL IN THE BIBLE

The Bible contains the mind of God, the state of man, the way of salvation, doom of sinners and happiness of believers. Its doctrines are holy, its precepts are binding, its histories are true and its decisions are immutable. Read it to be wise, believe it to be safe, and practice it to be holy. It contains light to direct you, food to support you, and comfort to cheer you. It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword, and the Christian's character. Christ is its grand subject, our good its design, and the glory of God its end. It should fill the memory, rule the heart, and guide the feet. Read it slowly, frequently, prayerfully. It is a mine of wealth, a paradise of glory, and a river of pleasure. It rewards the greatest labor, will be open in the judgment, and will condemn all who trifle with its holy contents.

—Selected.

"But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd."—*Matt. 9:36*.

Report of the Promotional Secretary to the Annual Meeting of the Congo Inland Mission Board

April 10, 1951

As the title of promotional secretary is not found in the C.I.M. constitution I had to look to the minute of my calling for a definition of my duties which read as follows: "That Brother Driver be given a call as administrative and promotional assistant to Brother Rediger." While Brother Rediger has acquainted me with the routine of the office, my major assignments have fallen along the lines of, first, both official and unofficial correspondence to the field; second, representing the work to our home constituency and soliciting moneys for the so-called expansion fund; and thirdly, arranging the increasingly difficult and intricate details of expediting personnel and materials to the field. During the year we have seen two families off to Belgium, two families to Congo, three ladies returning to Congo, and welcomed four parties to furlough. Making these travel arrangements and expediting materials to the field for the mission, things that the missionaries order for themselves and things that friends of the missionaries send to them, requires a lot of time and investigation; also much correspondence and bookkeeping as most of these purchases are made through the credit that the CONGO INLAND MISSION has established both in America and Africa. This phase of our work will of necessity increase, and calls for the installation of suitable records both here and on the field and the securing of capable personnel to give permanency and stability to these records. The fourth assignment given me has been in the area of new personnel. I have been surprised at the large number of young people both from the affiliated Mennonite bodies and other groups that are inquiring about the possibilities of service and offering themselves. **Our young people are challenged by the stirring events of our day and are doing something about it.** I hope you brethren ponder that significant statement. Somehow God has permitted us to be the governors of a board whose field is calling for the Gospel and its supporting culture. Actually dozens of young people are asking to serve in the field. God has provided the work and the workers. He is meeting with us here today asking, "What

can you do about it?" How effective a channel of service can the CONGO INLAND MISSION be for our Mennonite young people. Can we hold open this door of positive Christian testimony? Or do we prefer to return to the position of being forced to support them in some government-provided work camp?

Africa was in reality a dark continent to me when I entered this office. My friends and former colleagues are in India, China, Japan, and Latin America. I have only been a part of the CONGO INLAND MISSION constituency for eleven years and only during the last four of those years have I taken a personal interest in our field and its missionaries. So I have had to make a lot of investigations to prepare myself to intelligently enter upon the performance of my duties with our board. During the year I have had three fine interviews with Dr. Emory Ross of the Africa Committee of the Foreign Missions Conference of North America. I have read volumes and dozens of pamphlets and booklets. The correspondence of our field representatives also represents a good representation of Africa today or I should say, Congo today. Permit me, therefore, to make a few observations today.

Belgians and Congo. Since World War II the Belgians are aware of the value of their colony and of their responsibilities to the native peoples of Congo. It was significant to me that the secretary at the Belgian information center in New York City told me "The kingdom of Belgium consists of twenty million people, twelve million of whom reside in Congo Belge, Africa." The Belgians' interest in Congo is evidenced by the numerous surveys and studies it has made in the Congo since 1946, many of which have just been translated into English and are now being sent to missions such as ours. The attention and courtesy given Protestant missions in these reports is significant and challenging to the Christian Church in general and to us here today in particular.

It is known that Belgium is a minority country in the United Nations and the powers of Western Europe. **She is very sensitive**

(Continued on page 21)

CAPITAL AND LABOR IN CONGO

By Lawrence Rempel

"At present we are at Lake Madimape and are enjoying the relaxation it gives us and also the time to catch up on bookwork and correspondence. Our responsibilities during the past year, our second on the field, have been more numerous, our disappointments keener, and our joys greater. All in all, the Lord has watched over us and cared for us and blessed us in every way. We thank Him for the joy He has given us in the work.

As we were sent out here, primarily, to supervise the large building program which this station has been carrying, most of our time has been spent with workmen, although there are numerous other duties, and we try to spend some time out in the villages on week ends. Much of our time is taken up with talking to individuals concerning just about every problem that comes up. A regular occurrence is the dispute about wages.

Few workmen can read or write or add or subtract; hence the native, because of his own inherent dishonesty and that of all his friends and relatives, constantly feels he has been cheated. He may have worked for the mission for many years and never been able to prove any dishonesty on the part of a missionary, yet he is constantly suspicious. I have tried to encourage the men to keep record of their own workdays. Few, if any, would stoop to ask a younger person, or a son who has had at least a primary education, to help him figure out his wages. He would lose his dignity if he should admit that someone younger than he knows more than he himself does. Thus, their own records are seldom correct.

For example, a workman will stand in line waiting for his pay envelope at the end of the month. Upon receiving it, he will step out of line and laboriously count his money, and almost invariably will find that it is not as much as it should be. So he pushes his way back to the pay window to tell me all about it while the rest are still waiting in line. He pretends to be all excited and worked up and angry about the whole affair and shouts over all the rest that he **knows** for a certainty he's been cheated.

Unable to go on in the midst of such commotion, there is nothing left to do but to

stop and explain the whole thing. I get out the record book and ask, "What is your wage for one day's work?" Sometimes they remember and sometimes they don't. If he doesn't know, we tell him again, and of course he states that he is getting underpaid. Having agreed that his daily wage is so much, I ask, "How many days of work did you put in during the month?" Sometimes he is flustered and doesn't know, and sometimes he'll guess at a number and pretend he's marked each day on the calendar, which he doesn't have. If he should have counted the same number of days as I have recorded on the books, we solemnly count out the right number of stones to represent each day's wages and then count them all together. After much lost time, he will finally walk away grumbling, which is the native way of admitting that he was wrong after all.

Sometimes the native's record of workdays is less than the number I have recorded, so after I tell him that I have figured more days than he has, he will immediately assert that "Oh yes, he forgot to figure such and such a day," and gladly take my figures. But that's all the more reason why he can't understand that his monthly pay should be so little. So then we start all over again and explain his month's pay in detail. More often than not, the native will have counted more workdays than I have recorded and then we have the most difficult task of remembering just how he spent each day that he didn't work, to prove that he was absent.

After paying about a hundred men and arguing with each one, I feel as if I've done several days' work, and ask the rest to return the following day to get their pay. Sometimes after we think it's all clear to a workman, he comes back the second time, usually several days late, only to have it explained all over again. By the time each man is satisfied he has got all he could possibly get by arguing and lying, if necessary, the month is about half over, and one can begin to think of next month's pay.

Meanwhile, the work is supposed to go on without interruption, but few there are that will faithfully continue their work while your back is turned. But, if we do not take time with their problems which

(Continued on page 20)

WOMEN'S PAGE

WOMEN'S WORLD DAY OF PRAYER

Dorothy Schwartz

Women's World Day of Prayer is history for another year. We decided to make it a full day this year rather than one meeting as we have had before. The women were divided into groups to go to the villages for early morning meetings. We met at the homes of those appointed as leaders for prayer together and then left in the early morning light for the designated place. As we made our way through the palms the women would call, "Come and meet with us. All women get up and come to pray." We met at the open space in the middle of the village where they usually hold their dances. From there our women went in all directions calling the women to come. When we had a good group gathered we began our service. One woman led the singing, one prayed, one talked and several gave testimonies. There were eighty-nine women come at our particular village and over 400 including all the villages visited. Twelve women came forward to accept the Lord.

When the school bell rang at one-thirty in the afternoon we assembled in the church building for our main service. Previously we had sent invitations to the Christian women living at the surrounding company posts and to the out-station teachers' wives who were not too far away. The church had been decorated with palm branches and flowers so that it looked quite festive. The girls from the compound were out of school so they could attend the meeting too. The theme for the meeting was "Perfect Love Casteth Out Fear." Missionaries and African women both took part in giving messages, special songs, reading scripture and praying. At the end we had a session of prayer followed by a collection for the Lord's work. This amounted to about two dollars.) Naturally the meeting was not as quiet and as reverent as we would like to have but nevertheless in attending such a meeting one cannot help but praise the Lord for the progress that has been made among our Congo women.

We had planned an evening meeting

around the story of the Good Samaritan which we have in colored slides. The women always come well when pictures are to be shown as it is yet quite a novelty. However rain prevented the meeting for the evening. We felt that the day had been truly a blessing to us and we pray that seeds were planted which may yet yield a great harvest.

The hospital is a busy place these days. We are eagerly looking forward to moving into our new ward which will house about forty patients. Imagine having cement floors, painted walls, glass windows, real hospital beds and all the other advantages we will have in this new building! This will indeed be a change from the grass houses we have been using. The Lord has seen our need and has answered in a wonderful way. Praise His name. The workmen are also busy on the new maternity hospital. This too will enable us to not only give better care but to make it easier and more pleasant.

Continue to pray for the work on the field. We are conscious of the great blessing of the Lord day by day. And yet there are so many lives not dedicated to Him, so many talented young men who prefer to work for more money, so many living superficial lives who need a deeper walk with Him. Pray for the church.

"TEAMWORK"

Pulling together is the difference between failure and success. Not only is real teamwork necessary in industry and sports, it is vital in the work of the Church in all its departments.

In Isaiah 41 we have a beautiful word from the Lord on the subject of co-operation. "They helped every one his neighbor; and everyone said to his brother, Be of good courage. So the carpenter encouraged the goldsmith, and he that smootheth with the hammer him that smote with the anvil, saying, It is ready for the soldering; and he fastened it with nails that it should not be moved."

No one can estimate the power of united effort, if every worker will do his part and cooperate with his fellow workers.

STREAMLINED ITINERATING

Feb. 24, 1951

We started out on our Gospel tour, in villages where only two songs were sung by the pupils and village folk. One of these was "At the Cross." The village women came with their hair beautified in shell shaped sections. Hair mixed with reddish clay gave sort of a faded rose color. Onions and peppers seemed to be the only products which thrived there. As far as food stuffs was concerned, we receive one wild pineapple, one pai-pai and two bananas beside a few eggs.

As for living creatures, they were plentiful. Frogs, ants, rats seemed to thrive in abundance. The last mentioned, were particularly annoying at night when missionaries are supposed to get their rest. To be awakened by something soft lodging on one's face is not too conducive to good sleep. Several techniques for chasing rats had to be developed. Mosquito nets helped somewhat to ward off the creatures but cot manufacturers make far too many openings in the cots for them to be rat-proof.

As far as giving out the Gospel message was concerned, there was much for which to praise the Lord. There were adults who accepted Christ. There were Chiefs who came forward. There were also women who made the decision to accept Christ. There were several converts who wanted us to burn their idols. One of these named Sha Kabeya, was a hunter, who had much idolatrous paraphernalia. Mr. Toews, Ngongo Davidi and several Christians helped to tear down the stuff and put it on the pyre. It was just at noonday and the fire added o the heat of a tropical sun.

It was the time of the peanut crop and the Africans were to bring in their offerings to the regional meetings. The offerings seemed to rise steadily as we proceeded from one regional meeting to another. There, one of the teachers who is also an observer in that territory personally gave the following: four baskets of corn, one basket of rice and seventy francs. The entire gathering there, gave 395.55 francs, or about eight dollars. That was at the regional meeting of Tshingila.

At the village of Kitepa, we stayed at a State House. The scenery was most lovely. There were ravines to the east and west of

the State House. In several places the castle-like formations rose high above the surrounding hills. These formations were reddish in color, in contrast to the various green hues of the forests surrounding them. Nearby the State House lives one of our evangelists. He said that the lions were in that territory. He had seen the tracks of two of them near his house. The lions had taken three of the village goats but had spared his goats. In one of the other villages it was reported that the lions had taken three Africans. He said that those Ravines harbored quite a variety of game.

For relaxation we did quite a bit of walking. Toward evening we would often have a turn at handball. Paul also spent quite a bit of time teaching our African leader how to play the guitar. Then by the light of the kerosene lantern, we would have our evening devotions. Thus quickly the days flew by and we found ourselves back on the station again, getting ready for the next part of our trip, on the African trail.

M. Toews.

BAPTISMS AT NYANGA

Sunday morning, February 4th, everybody was up early and ready for the walk down to the river to witness the baptism service. Seventy-five young people were baptized upon their confession of faith in the Lord Jesus Christ. Such a day of rejoicing in the victories which are ours in Christ is often followed by trials and disappointments. We have them, too, but shall not enlarge upon them, for the Lord gives grace for everything He permits to come into our lives. With each trial there can be another victory, and with each temptation there is a way of escape. Praise the Lord.

Anna Quiring.

HAROLD GRABER GLAD TO BE IN CONGO

"We are gradually being introduced to the life of a missionary. Two weeks ago I had the privilege to make a short itinerary trip with Brother Rocke. This was a very valuable and enjoyable experience. We visited many villages and on Sunday baptized nineteen and had a communion service with about 120. We are so glad we answered the call of the Lord to come to Congo. The need is so

great and the workers are so few. People here are hungry for the Gospel.

We are also being 'broken in' in a physical way. Stanley has had three jiggers, I've had one, and Mrs. Graber has had an attack of malaria. But the Lord does give victory and we are rejoicing in Him."

NEWS FROM BELGIUM

Letters from our missionaries in Belgium indicate that, although they are extremely busy, they are enjoying their stay in Europe and that the Lord is good to them. They appreciate the warm Christian fellowship of the missionaries, other Christians and especially M.C.C. workers in Europe. Quoting from Robert Bontrager's letter of April 9th: "The way it looks at present the grammar course will continue on until the end of May with exams in the first week or two of June. We are a bit disappointed to know that it is lasting so long since we will not have a very comfortable amount of time to prepare for the Colonial Course which usually begins the first week of July.

The Lord has blessed us with good health and a will to keep at our work. It would not be exceedingly difficult to become discouraged. On the other hand, we actually don't have a thing to complain about and, in fact, are enjoying our time of preparation here in Belgium."

CAPITAL AND LABOR IN CONGO

(Continued from page 17)

seem so important to them, how can we expect them to listen to us when we tell them of eternal things, which seem so important to us.

As you already know, at present we are constructing a government financed large maternity ward with all its "accessories" such as waiting rooms, nurses' homes, laundry building, public kitchen, etc. Also under construction are dormitories or the teachers' training students—this also being paid by the government. Last year we completed a large teachers' training school and a hospital ward. Since this station has such fine, permanent, stone buildings of every kind, it is to our shame to look at our large grass and stick church which seats nearly 1000, and which has to be rebuilt every three years or so and eventually runs into more money than a permanent stone building would.

We would like to reserve the year 1952 for building a permanent church. Is it possible? Since the government is not interested in financing Protestant churches, naturally funds for such a building would have to come from the homeland. We fear that lest we do something about a church building soon, our natives will begin to feel that a church is, after all, not as important as schools and hospitals.

We are told that an asking for the Mukedi church was put in several years ago. Of course, we realize that putting in an asking and raising the funds is two different things, but has anything ever been done about this asking? It would be nice to know if anything has been done or could be done, as one must plan far in advance here and prices are continually going up. How much of a share can we have in raising funds. We realize there are limitations and rules concerning this and we would like to know the particulars, if there are any.

More than a new church, we need a revival among our native Christians. Our natives are beginning to get a taste of civilization and realize they must have money to purchase many of the things they long for; hence, there is a thirst for money far greater than a thirst for the things of God. Tomorrow will be the beginning of a series of pre-Easter services by a visiting missionary. For months we have been in prayer for these services and we have the assurance that there will be many indifferent native Christians who will be restored to a more vital fellowship with the Lord, that there will be new converts, and that there will be those who will be willing to go out into the many outstations which have been left vacant by teachers who have given up their working of teaching and preaching to earn better wages elsewhere.

The Catholics are also sending out many workers and are growing by leaps and bounds. The government is still somewhat fair to Protestant missions, but considering the turmoil in the world today, we do not know for how long. Since over fifty per cent of the Protestant missionaries are Americans, and Belgium would like to have the goodwill of the U. S., it is probable that this land will remain open to the Gospel for some time to come."

PROMOTIONAL SECRETARY'S REPORT

(Continued from page 16)

to foreign criticism and interference just now. It is also true that she is very sympathetic to peoples and institutions who manifest a genuine spirit of cooperation in the improvement and development of the native peoples of Congo. My contacts during the past year have shown the CONGO INLAND MISSION is among those at the top of the list of Protestant missions in the eyes of both Congo and Belgian officials, and I have heard nothing but praise for and confidence in your officials and administrators both here in America and in Congo.

CONGO INLAND MISSION and Belgian Cooperation. All of our conventions with the government are signed by our legal representative who is elected by this board. Brother V. J. Sprunger has filled this position since we have entered these agreements in 1948. These agreements in no way jeopardize our rights as a Christian missionary enterprise but on the other hand we are definitely encouraged to teach our interpretation of religion and Christian culture. Religion is a specific subject to be taught in the Belgian school system along with reading, writing, and arithmetic. Accepting this governmental assistance in educational and medical work should be regarded as a means to an end in our mission work and as a supplement to our efforts to minister to the "whole of life" of the African. We personally believe that we must follow Christ in all affairs of life—at home, in school, in the church, and in our business. If it is really our purpose to establish an indigenous church capable of maintaining itself, we must help develop a Christian culture that serves all phases of human intelligence and understanding. "And Jesus increased in wisdom and stature, and in favor with God and man." Luke 2:52. Besides these government funds which are paid to and accounted for by our legal representative there are other grants available that greatly increase the effectiveness of our Christian witness. In 1930 King Leopold set up the "Queen Astrid fund" in honor of his wife who was killed in an automobile accident in Switzerland. Through this benefit we have the fine dispensary at Charlesville and Mukedi. These advantages are made possible wherever a state-accredited medical worker is located,

if the locality justifies it and our total organization proves worthy of it.

While the Belgian government was in exile in London during World War II, Congo financed it entirely. These funds are now being returned to Congo by Belgium and are specified to be used for the benefit of native peoples through the medium of Catholic and Protestant missions. A substantial grant has already been received for the equipment of the hospital and maternity ward at Mukedi. Under the advice that we have two home economics majors on the way, applications have been made for a girls' specialized school at Nyanga. Favorable action has been given to the request but an actual grant may not be made until our candidates are actually enrolled in Brussels. Likewise the field has asked for a certified teacher of manual training so a similar grant may be asked for a boys' school.

We should bear in mind that these matters are in the formative stages and that no system of accounting for them to the home board has yet been devised. Brother Sprunger is responsible for an accounting of them to the government and their representatives are regularly and courteously inspecting and advising with Brother Sprunger as to their use.

We should also bear in mind that the government does not offer this assistance to relieve missions such as ours of financial responsibility but rather to supplement the personal qualifications of the missionary with tools and equipment so that he will be able to more adequately contribute to the "whole of life" of the native African.

I think you realize that this is a responsible and time-consuming task for Brother Sprunger and he, therefore, needs our special prayers.

I want to thank you as board members, the pastors of our churches, and the people in general for the courteous way I have been received during the year. The treasurer's report shows what progress has been made along financial lines and the further business of the day will also speak for itself and needs no repetition here. May I again say that the work presents itself to me not only as an opportunity to witness to all people but also as a challenge to present our testimony to a war-torn world.

Respectfully,

H. A. Driver, Promotional Secretary.

FINANCIAL REPORT

Receipts for months of February and March, 1951, from Central, E.M.C., E.M.B., and General Mennonite Conferences.

Central—

Missionary Allowances	1,704.24
Educational	51.00
Evangelistic	10.00
General	2,490.34
Medical	4.00
Special:	
Children's work at Charlesville	98.73
Expansion Fund	150.00
Church—Banga Station	1,000.00
Automobile—Charlesville Station	13.70
Legacy of Irvin Miller Estate	17,342.31
Personal for Levi Keidel, Jr.	56.57
Personal for Levi Keidel, Jr.	15.00
Personal for Dr. Merle Schwartz	17.00
Personal for Ernest Yoder	30.00
Personal for Carolyn Schnell	450.00
Personal for Miss Erma Birky	200.00

Total Central \$23,632.89

E.M.C.—

Missionary Allowances	\$ 2,000.00
Educational	10.00
Evangelistic	250.00
General	2,990.00
Passage	791.17
Insurance Premiums	122.06
Promotional	1.00

Special:

Bible and Christian Literature Memorial Fund	358.30
For Light Plant	75.00
Guest House—Tshikapa Station	350.00
Missionary Dwelling	200.00
Station Children—Congo	591.17
Personal for Miss Fanny Schmallerberger	10.00
Personal for Rev. Glenn Locke	10.00

Total E.M.C. \$ 7,759.20

E.M.B.—

Missionary Allowances	\$ 506.25
Insurance Premiums	115.94
To Kornelia Unrau for hospital project	100.00
Personal for Kornelia Unrau	270.32

Total E.M.B. \$ 992.51

General—

Missionary Allowances	\$ 1,491.92
Evangelistic	160.00

Operating Budget	403.34
Passage	1,220.74
Insurance Premiums	195.67
Promotional	.50
Missionary Dwelling—Mutena	32.30
Personal for John B. Jantzen	29.00
Personal for Rev. H. A. Toews and Family	25.00
Personal for Miss Anna Quiring	2.50
Personal for Rev. V. J. Sprunger	25.00
Personal for Rev. Frank J. Enns	12.50
Personal for Rev. Samuel Entz	12.50

Total General \$ 3,610.97

Other than Central, E.M.C., E.M.B., and General Mennonite Conferences:

Missionary Allowances	\$ 206.25
Evangelistic	27.50
General	157.18
Passage	12.39
Promotional	27.06
Personal for Miss Erma Birky	25.00
Personal for Miss Kornelia Unrau	45.00
Personal for Mr. Lawrence Rempel	6.00
Personal for Miss Aganetha Friesen	20.00

Total other than Central, E.M.C., E.M.B., and General Mennonite

Conferences \$ 526.33

TOTAL RECEIPTS \$36,521.95

THOUGHTS

I had an angry thought one day;
It made the whole world gloomy gray;
In everything I did and said,
It thrust its vicious, ugly head.

I didn't smile; I could but frown;
The corners of my mouth turned down;
And all because within my mind
I had a thought that was unkind.

At last I said, "This will not do;
You are becoming quite a shrew.
You are so angry and so cross
This day has been a total loss."

And so I turned my thought dial round
Until a happy thought I found.
I tuned it in, and, lo, behold!
The world from gray had turned to gold!—

Our lives are governed by each thought.
We are upset when we're distraught;
But if our thoughts are loving, kind,
Then we have joy, and peace of mind.

—Southern Churchman.

A PRAISE SERVICE AT MUKEDI

(Continued from page 2)

child of God, is on fire for the Lord at all times. He has been instrumental in pointing many to the Way of Salvation. He referred to the time before there was a church (or mission) when this very site was a graveyard. (It was through the faithfulness of Rev. Moser that Kibuzo Joseph yielded himself to Jesus, giving up his second wife, witchcraft, etc., to become a Christian.) Said he, "We didn't used to be able to leave our huts, either day or night, because we feared that the spirits might have placed deathly medicine in our pathway. The fears of spirits and curses were ever prevalent—we had no peace or salvation."

Kabola Mandarine, a widow, spontaneously offered a prayer in behalf of a soul with whom she had been doing personal work that very day.

Kidinda David, our most faithful and reliable teacher, also the church treasurer, has a family of six children. He praised the Lord that he could read and write, also that he could pray unmolested and unrestrained.

Another aged widow, Kin'aMusenvu, testified to answered prayer. We know she is happy in Jesus for her faithful witnessing and winning others to Him is ever an inspiration to us. Our prayer is for more such workers.

Palanga Jacques, a first year student in our teachers' training school, also from Nyanga, rejoiced to hear that his mother was healed after having been taken to the Mission for medical attention. He started to sing "The Great Physician" and everyone chimed in.

Miss Birky translated for our co-worker, Harold Graber, who stopped off on the way, from the coast to Charlesville. He praised the Lord that he had been saved and that he had



**A happy Christian Couple
to whom the Bible is real.**

the privilege to tell others. He made a plea for those who were present without Jesus, to come to Him, as He alone satisfies.

Another teacher, Muhenge Etienne, was happy because twelve of his students had confessed Jesus as their Saviour in an after-school session.

One stanza and the chorus of "I Know that My Redeemer Liveth" vibrated throughout the church.

The chairman announced pre - Easter services and had several make intercession in behalf of a revival. Seven prayed; many praised the Lord with those who had just stated

their joys and thanked Him for His faithfulness.

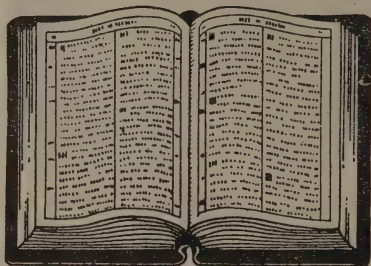
A Muluba, from Tshikapa, prayed in his language. Another teacher in training from still another tribe, a Mutshoke, prayed in the local trade language, since he has been with us less than two months and cannot use Kipende yet. Years ago, these two foreigners, so to speak, would never have been together, and for them to pray together in a church definitely shows the power of the Gospel. What a unity is ours in Jesus, the Redeemer of all tribes.

How I wish you could have been present with us and have heard the singing, the joyful praises and the prayers. I'm so happy that the Lord has called me to witness for Him here, and in closing, may we covet your prayers in our behalf, that we may always be faithful witnesses and leaders ever guiding and directing the Church of Christ in the Congo.

Yours in His abiding love,

Lilly Sprunger.

THE CONGO MEMORIAL BIBLE AND CHRISTIAN LITERATURE FUND



"Holding forth the word of life."

Because of the rapid progress in literacy one of our most effective means of Evangelism today is the distribution of Bibles and Christian literature. What has become of the \$10,000 memorial fund? I had hoped we would have half of it in 1949. Dare we expect it this year?

F. J. Enns, Field Director,
Congo Inland Mission.

This fund will provide the capital to furnish Bibles and Christian literature that will be sold to the native Congolese in our territory

By

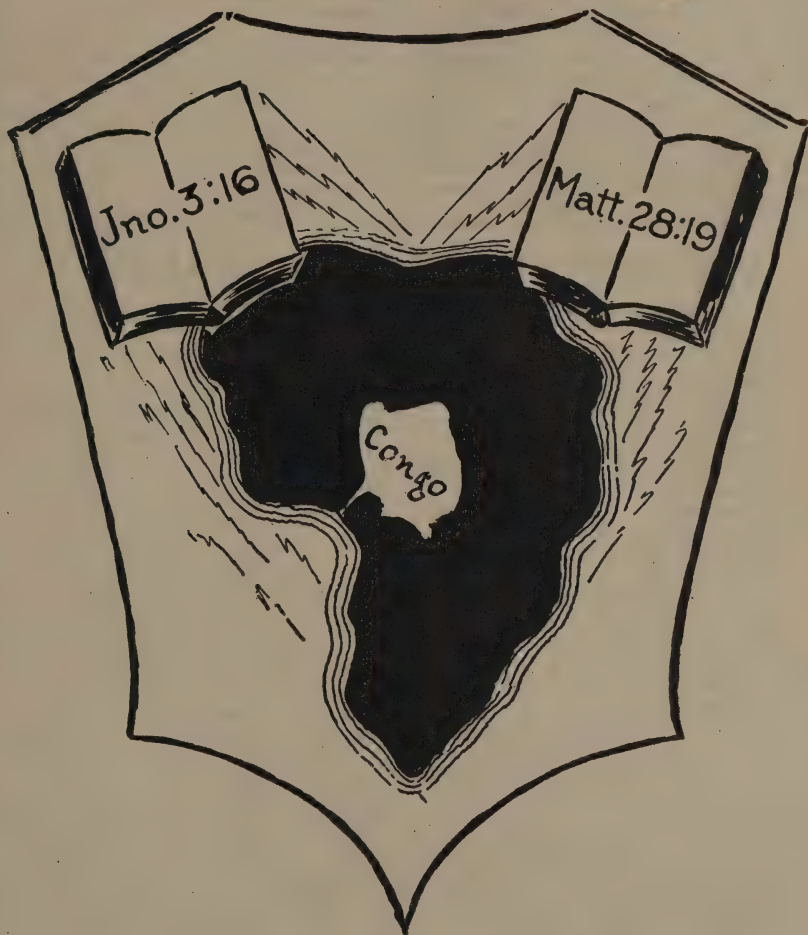
More than 45 Missionaries on the field
More than 450 native teachers and Evangelists

A special effort is being made to provide for this fund.
GIVE YOUR MEMORIAL GIFT TO YOUR PASTOR
OR SEND IT DIRECT TO

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CONGO INLAND MISSION
4612 S. Woodlawn
Chicago 15, Illinois**

THE CONGO MISSIONARY MESSAGE

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Annual Field Conference
Annual Station Reports

Vol. XXI

July-August, 1951

No. 4

THE CONGO INLAND MISSION

A Co-operative Mission in the Belgian Congo

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Rev. A. E. Kreider, General Mennonite Conference	- - - - -	1951
Rev. W. B. Weaver, Central Conference of Mennonites	- - - - -	1953

FIELD CONFERENCE PROGRAM, NYANGA STATION

December 8-13, '50

Conference Theme: "Fellow Laborers with Him" I Cor. 3:9a.

Theme Song: "Toiling for Jesus"

Friday, December 8

7:00 P.M. Opening inspirational service —
 Rev. Frank Enns.
 Special music—Mutena.
 Presentation of new and returning missionaries.

Saturday, December 9

8:30 A.M. Inspirational Hour — Fanny Schmallenberger.
 Subject: "Our Spiritual Needs as Fellow Laborers."
 Special music—Charlesville.
 Season of Prayer.
 9:45 A.M. Discussion period.
 Subject: "Our Relations with the African."
 2:00 P.M. First Business Session—Reading of minutes and reports.
 7:00 P.M. Social hour in charge of Nyanga Missionaries.

Sunday, December 10

9:00 A.M. Sunday morning worship service (African)
 2:30 P.M. Fellowship Hour—Archie Graber.
 Exchange of blessings received during past year.
 7:00 P.M. Musical program in the church. (African and White)

Monday, December 11

8:30 A.M. Inspirational Hour—Glenn Rocke.
 Subject: "Our Temptations as Fellow Workers."
 Special music—Mukedi.
 Season of Prayer.
 9:45 A.M. Discussion period.
 Subject: "Our Mission Principles vs. African Customs."
 2:00 P.M. Business session.
 7:00 P.M. Devotional hour—John Jantzen.
 Special music—Nyanga.

Tuesday, December 12

8:30 A.M. Inspirational hour—Erma Birkey.
 Subject: "Our Objectives as Fellow Laborers."
 Special music—Mutena.
 Season of Prayer.
 9:45 A.M. Discussion Period.
 Subject: "Our Future Church in Congo."
 2:00 P.M. Business Session.
 7:00 P.M. Devotional Hour—Samuel Entz.
 Special music—Charlesville

Wednesday, December 13

8:30 A.M. Inspirational Hour — Russell Schnell.
 Subject: "Our Compensation as Fellow Laborers."
 Special music—Mukedi.
 Season of prayer.
 9:45 A.M. Young People's Program—Frieda Guengerich.
 2:00 P.M. Committee Reports.
 7:00 P.M. Devotional Hour—Elmer Dick.
 Communion Service.
 Special music—Male quartet.

WORDS OF OUR CONFERENCE THEME SONG

1. Gladly, gladly toiling for the Master,
 Go we forth with willing hands to do
 Whatsoe'er to us He hath appointed,
 Faithfully our mission we'll pursue.

Chorus: Toiling for Jesus,
 Joyfully we go, joyfully we go,
 Toiling for Jesus,
 In His vineyard here below.

THE CONGO MISSIONARY MESSENGER

Vol. XXI

July-August, 1951, Berne, Indiana

No. 4

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Editor: Mr. H. A. Driver.

Associate Editors: Rev. C. E. Rediger, Mrs. C. E. Rediger.

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"FELLOW LABORERS WITH HIM"

"Fellow Laborers with Him," the theme of our conference this year was based upon I Cor. 3:9a. In keeping with the theme, Our Spiritual Needs, Our Temptations, Our Objectives, and Our Compensations as Fellow Laborers with Him, were the inspiring subjects of our morning devotional messages.

The number of missionaries present at the conference remained the same as last year, 36, even though some missionaries went home on furlough and others returned or came to the field for the first time. As last year there were again 20 young people and children present. We enjoyed both their fellowship and their fine Christmas program.

The first new arrival on the field, Delbert Duane, entered the Rev. Dick family circle. Mr. Ernest Yoder was the only new missionary coming directly from the States. Rev. and Mrs. Jantzen and daughter Evelyn and Miss Tina Quiring came by way of Belgium where they had spent a year in language and other studies.

How we praise the Lord for answering prayer! The Banga and Tshikapa concessions were finally granted after the last inch of governmental red tape had been unwound. Therefore our missionaries came from 6 stations instead of 4. Mr. Yoder and the Rev. Schnell family moved to Banga recently. Rev. Graber has been living at Tshikapa for several months and Miss Beitler has consented to become a fellow-laborer with him there as soon as the necessary papers for their marriage are secured.

Even though the African conference did not precede our conference we nevertheless enjoyed fellowship with our African brethren in Christ in two of our Sunday services. In the evening the missionaries and the Africans from Nyanga joined in giving a musical program of vocal and instrumental numbers.

Three periods were especially set aside for exchanging ideas and discussing the problems we meet as fellow laborers with Him. Our Sunday afternoon praise and testimony service highlighted our Christian fellowship together with Him. The climax of our fellowship came when we gathered around the Lord's table to commemorate His suffering and to remind us of His coming to receive us unto Himself.

We wish to thank our fellow-workers from Nyanga for their thoughtfulness in providing for our comfort and for the fine hospitality which they extended to us throughout the conference.

Sincerely,

The Committee.

DEVOTIONAL HOUR ECHOES

Conference days were days of feasting upon good things for the CIM missionaries. From the opening service through the closing communion service, we were in a special way conscious of the blessing and guiding presence of our Lord. What a treat it was to get away from the pressing routine of station activities and give ourselves to five days of fellowship both with co-workers and with God. In order that you might share some of these "good things" with us, following is a brief resumé of our conference inspirational services.

Our Conference opened Friday evening, December 8th, with a service in which our new and returning missionaries were introduced. All testified of God's definite call and guidance in their lives and all voiced their joy at being on the field. Rev. Enns, our conference chairman, gave the opening inspirational address on the theme: "The Great Request." He used as his text the portion found in II Kings 2:9: "And Elisha said, I pray thee, let a double portion of thy spirit be upon me." The following points were made:

- I. A great request. Was it proper?
 - A. In view of his motive, it was.
 - B. Christ encourages large requests, Mt. 7:7, 21:22, John 14:13.
 - C. Shall we expect and ask great things in this conference? If in order that "The Father may be glorified in the Son," yes.
- II. Was Elisha's request granted?
 - A. Since the mantle fell from Elijah, we conclude that it was.
 - B. In comparison, Elijah's work was more spectacular but certainly not less important.
- III. Some problems we face today:
 - A. Establishing Christian communities wholesome to new converts.
 - B. Providing an outlet for ambitious youth in providing higher schools.
 - C. Establishing confidence between missionaries and African leaders.
 - D. Helping the African to see that the way of escape from the penalty of sin is not denial but confession of sin.
 - E. Paving the way, thus, for greater witnessing power.

On Saturday morning, Miss Fanny Schmallenberger spoke to us on the theme: "Our Spiritual Needs as Fellow Laborers." She reminded us of three fundamental needs among us:

- I. A Revival of Prayer
- II. A Revival of Passion
- III. A Revival of Power

All of us felt the timeliness of this message and truly the Lord spoke to us all through it.

Sunday afternoon was one of the high spots of the conference. The entire missionary group met for an informal service led by Rev. Graber in which we exchanged blessings and experiences of the past year. During a two hour period, every missionary present shared some particular blessing or joy with the group. Often a need or burden was also given expression to. But time and again, the note of thanksgiving was sounded and throughout every testimony ran the strong under current of gratitude for the privilege of being a missionary in Congo. All of us feel keenly the responsibilities but we delight in the opportunity that is ours.

On Monday morning, December 11th, Rev. Glenn Rocke spoke to the missionary group on the theme: "Our Temptations as Fellow Workers." It was suggested in opening that it often seems that Satan makes something of a special target of the missionary. It seems that he contrives to subject the missionary to an endless variety of problems and difficulties all of which try one's soul. In his message, Rev. Rocke singled out three principal temptations that we must guard ourselves against:

- I. The Danger of Becoming Discouraged
 - because of difficult tasks

- because of multitudinous responsibilities
- because of opposition and indifference
- II. The Danger of Becoming Too Busy
 - because of assuming too much responsibility
 - because of not taking time to explain work and gradually preparing natives to do it
- III. The Danger of Becoming Critical
 - of Africans
 - of our fellow missionaries

Monday evening, Rev. John Jantzen, one of our newly arrived missionaries chose as his theme: "God's Plan of Atonement," and based his message upon Hebrews 9:23-28. His message was centered about three principal considerations:

- I. The past tense of salvation saves us from the **penalty** of sin. (v. 26)
- II. The present tense of salvation saves us from the **power** of sin. (v. 24)
- III. The future tense of salvation saves us from the **presence** of sin. (v. 28)

For our devotional hour on Tuesday morning, December 12th, Miss Erma Birkey spoke to us on the subject: "Our Objectives as Fellow Workers." After dealing briefly with our common objectives, she turned to a verse by verse commentary on the 13th chapter of I Corinthians pointing out that in this chapter was to be found the key to success in our efforts to attain our common objectives.

Tuesday evening, Rev. Samuel Entz chose as his subject, "Our Wonderful Lord." He took this subject from his text, Isaiah 9:6. In reviewing for us some of the attributes of our Saviour and some of the benefits that we enjoy through Him, Rev. Entz touched upon the following:

Jesus Christ is Wonderful:

- | | |
|----------------------------|--|
| 1. Because He's Eternal | 7. As a Saviour |
| 2. Because He's Omniscient | 8. As an Advocate |
| 3. Because He's Omnipotent | 9. Because He alone can give us perfect peace |
| 4. As a Foundation | 10. Because He alone can comfort us |
| 5. As a Lover of Men | 11. Because He alone is our hope in time of death. |
| 6. As a Friend | |

Wednesday morning, Russell Schnell was the speaker; his subject, "Our Compensations as Fellow Laborers"; his texts, Psalm 68:19 and Psalm 87:7. In his message, Rev. Schnell underlined the following compensations which we as fellow laborers with Him enjoy:

- I. His promise to go continually with us.
- II. The joy of being identified with Him.
- III. The privilege of being in the biggest business in the world, "the miracle business."
- IV. The Supplying of our needs
- V. Genuine peace
- VI. Comfort in times of stress
- VII. Joy of being in the center of His will.
- VIII. Anticipation of Seeing Christ in Eternity
- IX. Knowledge that we are joint heirs with Jesus Christ.

On Wednesday evening, for the closing service of the conference, we heard a devotional message by Rev. Elmer Dick after which he lead us in our communion service. Our gathering about the holy table was a most fitting and appropriate conclusion to our time of fellowship together.

A new and untried year lies before us in CIM. There will be problems of many kinds; problems of personnel, of finance, of policy, of method; problems for which we just now can see no ready solution. And yet, we face the new year with renewed courage and confidence being fully persuaded that the One who calls us to service, shall always go before.

REPORT FOR CHARLESVILLE 1950

EVANGELISTIC

This year there have been many activities on the station which might have prevented an annual visit to the out station teachers. In spite of many hindrances, seven weeks were spent in the territory visiting nearly every village where we had a teacher. There are countless villages without teachers in which services could profitably be held if time permitted.

Three interesting weeks were spent in the Basongo area. The church roof there was lowered and shingled and the walls replastered and painted. During the day, work was pressed hard on the building. At 4 o'clock we stopped working to go to services about ten miles away at the palm oil plantation where we have many Christians. The work in the Basongo area is large. There are perhaps 1000 Christians in that district. Nearly one-half of the total Charlesville territory church offerings comes from the Basongo region. A missionary couple could be profitably stationed there indeed. Much opposition from the Catholics is in evidence in that area also. In February our Christians were politely told that they must stop holding services in a large building provided previously by the camp. Refusing defeat, the Christian women took it upon themselves to get sticks and grass and actually built a nice large chapel. After work hours their husbands helped too. The church was nicely plastered with mud and painted red and cream with material found in a stream about ten miles away. The pastor of this area, Kazadi Mathieu, has left to become an evangelist of the C.I.M., holding meetings wherever he is called in our mission and in neighbouring ones as well.

The African church needs your earnest prayers. Some of her own leaders have said that there is more heathenism now than before the missionary ever came. Drunkenness, adultery, gambling, lust for money, disrespect for authority, etc., all are very prevalent in these days. Many people once active Christians never darken the church doors now. Most of these still strongly affirm that they are still Christians, but no evidence or fruit can be seen. Pray for the African church leaders that they may not compromise with evil in these days, and that they may lead their people on to higher ground.

Women's Work: "Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh." Matthew 24:44. This past year we have been made to think many times how man's efforts to establish peace in this world have failed. Man cannot bring peace to the whole world. But every Christian must do his part to help others know the peace of God in their hearts, that they might be ready for the soon return of Jesus Christ. How our hearts yearn that the mothers might carry the burden for their children and others. We have tried to teach them this.

Our meetings have been carried on as usual in the church and in the villages. We have had an increased attendance in the women's meetings in the church, and also of women in the mid-week prayer meeting of the church. We are very happy for this. Our Bible women and ladies of the station have been our speakers with flannelgraph and pictures being used at times. One health talk was given. Bible quizzes were enjoyed in many of the services. Simple Bible facts were taught in several meetings. We also observed the Women's World Day of Prayer in February with a good attendance including a number from across the river. In one village in which the women had been very indifferent to street meetings, they are now showing a good interest, quickly gathering when called with the accordion.

Several Bible women have gone with their husbands to out stations. They were given supplies to hold meetings with their women. It did our hearts good when several came back and asked for more material saying that they had used all the lessons which they had been given.

Some women who had fallen from grace came back to the Lord this year. Others were saved. We now have 12 women in the Women's Study Class for Baptism.

We have been noticing that our young Christian mothers have been failing to come

to the meetings. Special effort is being made to encourage them to come to all the services.

Pray that we may have wisdom and strength to do even more for our women to help them know Christ and to stay true to Him.

Children's Work: "And Jesus called a little child unto Him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Matthew 18:23.

The little children present a great challenge to us and are a source of joy to our hearts as we walk in the village. It often grieves us to see them wearing native medicine around their necks and bodies indicating that their parents still have faith in such things. But it is our privilege to teach these little ones and try to win them to the Saviour in their youth that they might be able to break away from these customs.

We were happy to move our place of meeting into the large auditorium of the new school building where other services will not interfere with ours.

The members of the Bible Institute class helped in these services by gathering the children together in the various villages and helping to keep order in the meetings. The lessons we taught this year were from the Old Testament. In May the Institute class presented a play on Abraham and Lot and Abraham sacrificing Isaac.

One of our young men who has been helping with the children's meetings for a number of years has been made an overseer of a group of out station villages. We are hoping that he will be a means of encouraging children's services in these villages.

Bible Institute: A one-year Bible Institute was offered this year for those who wanted to prepare themselves for the Lord's service in the out stations. Eighteen enrolled in January. The two girls who graduated from the fourth grade in 1949 were in this group also. The boys had all graduated from the fifth grade.

During the first semester these students helped with the children's meetings, and during the second semester each young man was given a village in which to do personal work and hold Sunday afternoon meetings.

A number dropped out during the year for various reasons. Only 6 boys and 1 girl completed the course. Some of the others are expecting to return in January again. It is our desire and prayer that many more will avail themselves of this opportunity and that there will be a real hunger for the Word of God in our midst.

Music: "Sing unto the Lord a new song" the psalmist tells us in a number of passages. He further tells us that the Lord Himself puts this new song of praise unto Him into the mouths of those whose feet He has lifted from the miry clay of sin and placed them upon the Rock, Christ. Then He adds that many shall trust in the Lord because of this song.

Occasionally the second, third and fourth grade **girls** sing a number of special music in the opening part of our Sunday morning worship services. At other times the Bible women favored us with a song. Throughout the year both the Circle of Singers and the large Choir rendered numerous special numbers. The **Circle** is a group of Christian young men who work on the station in the educational, medical and industrial departments, and a few of them in our homes. The **Choir** was composed of the boys in the Bible Institute and in the teacher training course. During the second semester a goodly number of Christian boys from the fifth grade augmented the Choir. How the people out here love to sing! Teaching songs is a good way to send the gospel into the villages, for when the singers like a song they sing it over and over wherever they go. It is truly a joy to help the Lord bring out the song which He has put into their hearts. Many do hear it.

EDUCATIONAL

"And Jesus increased in wisdom and stature, and in favour with God and man." Luke 2:52. Translated into modern pedagogical terminology this verse reads, "And Jesus developed mentally, physically, spiritually and socially."

In our African schools we endeavor to nurture our children along these four lines also. For their physical development we have health education, gymnastics and football. The ball field as well as the give-and-take of classroom procedure should help the chil-

dren to improve their social behaviour. The mental needs we attempt to meet through the academic curricula. In the Bible lessons we seek to bring the children into a right relationship with God by teaching them both how to enter the way of salvation through the blood of Christ our Saviour, and also how to walk in it thereafter by His enabling grace.

We praise the Lord for the few who seem to hunger and thirst after righteousness, but our hearts are burdened for the many who in their search for worldly knowledge forget that "the fear of the Lord is the beginning of wisdom." Please pray with us that there may be a revival of love for the Lord and for His blessed Word in our schools.

C. A. P.: (For those who may not yet know, C. A. P. stands for Cours d'Apprentissage Pédagogique, which means a course of apprenticeship in teaching, or a teacher training course.) A total of 18 boys finished their second year of required classwork in the C.A.P. Classes in the Banga, Tshikapa and Charlesville areas have been assigned to 16 of them in order that they may prove themselves in actual teaching experience. Those producing satisfactory results in their work are to receive their diplomas at the end of the 1951 school year. The boys who completed the first year studies in C.A.P. numbered 20 this year. We accepted 23 new boys from among this year's fifth year graduates for entrance into C.A.P. next year.

Both we ourselves and the C.A.P. boys are grateful for our fine new building built with F.B.I. funds. (F.B.I. stands for Fond du Bien-être Indigène, which means a fund for the well-being of the natives. It is connected with the colonial government.)

In January, 1950 a more advanced teacher training course was begun at Mukedi to serve the entire C.I.M. Due to the advanced age of most of the students in it, this class was discontinued at the end of the first semester. Among the members of this class had been 10 boys from the Charlesville area, of whom some had completed the first year of the C.A.P. work previously. During the second semester 8 of these boys completed either the first or second year C.A.P. work. Only 2 of them are eligible to return to the advanced class in 1951. To bring the number of our boys up to the permitted total of 10 for this class, we chose 3 other C.A.P. boys, and 5 who completed the fifth year of the elementary school this year.

Elementary School: This year we had a total of 20 African teachers and office helpers in our station school altogether. African church leaders and the missionaries taught most of the Bible lessons besides.

There were over 500 boys in the preparatory, 1st, 2nd, 3rd, 4th and 5th year classes for boys. Of the 62 who remained in 5th year until the end of the second semester, none failed! They all received their coveted certificates. As was previously stated, some of them are to enter the C.A.P., and others the advanced teacher training course. In addition still others are expecting to enter the one-year Bible Institute.

Girls' School: Our enrollment in girls' school was the same in January as it had been in July, 1949. 118 girls began the year with us but a number dropped out, leaving 89 at the close of the year. 46 of these were in the beginners' class.

Four of the girls were married during the year. Two of them married teachers from our school and one of them went to Tshikapa where her husband is employed. Five completed the fourth grade and we hope they will enter our Bible Institute in January.

The second, third and fourth grade had Bible lessons from the Pentateuch and all of them learned Scripture passages. Each Wednesday afternoon we had a prayer service for the entire group. Two afternoons a week the whole group had a half hour of singing. The older girls sang a number of songs in the Sunday morning church services during the year. Saturday afternoons were spent in sewing by all but the beginners. This afternoon was one much enjoyed by them. During the year the older girls also learned to enjoy the game of soccer ball. At first their half hour of physical exercise was rather boring to them, but by the end of the term they were very much disappointed if rain hindered their game of ball.

Sixteen of our girls are in the instruction class for baptism.

Teachers' Institute: At the close of the school year we had a two-week refresher

course for those teachers who wished to enroll. Only two of them did not enroll, and one of these came to the house afterward to copy the notes which the other teachers had studied. In accordance with the suggestions given us by the school inspectors, both government and missionary, handwriting and arithmetic were taught. The other subjects were Bible, Pedagogy and French.

In Conclusion we wish to mention that we were sorry to see the Schnells go to Banga, but our loss is the gain of the Bashilele tribe. We hope that we will be able to keep up the good work begun at Charlesville by Helen and Russell.

INDUSTRIAL

This phase of the work has taken much time throughout the year, but the time given to it in this report is being held to the minimum.

During the greater part of the year there has been an average payroll of 150 workmen.

The new C.A.P. school building has become a reality. All but two of the elementary school units have been shingled. About six more buildings are badly in need of roofing. A water supply tank has been built near the carpenter shop. Gutters run from the shop roof to this tank, supplying the station with rain water during the rainy season. Nearly 200,000 brick have been made during the year. Enough are on hand to build a new dwelling. Whenever additional funds are received to purchase the other necessary material and a builder will be around to oversee the job, the work of building it can be started.

MEDICAL

As we come to the close of another year we can see anew the faithfulness of God our Father on every hand. Human wisdom has fallen short in so many instances and our physical strength has been insufficient, but we praise God for His all-sufficiency.

There has been a definite increase in the number of dispensary patients in the past year, so much so that at times we have found it difficult to keep up with the increase with sufficient medications and supplies. Most of this increase has been due, no doubt, to the fact that we have been able to give a little more definite missionary supervision, since we have the two nurses. Even so, many times we have felt our need of a doctor, and we as a medical staff, both native and missionary continue to pray for his soon coming.

In March we began a class for our Medical Helpers. When they have finished it, we hope that they will be better prepared to help in the work, and also that they will be able to take the government examination. If successful in passing it they will receive diplomas as aide-infirmiers, or nurses' aides.

Our medical work here at Charlesville was recognized for State subsidy, beginning in July. This added help financially is greatly appreciated.

The obstetrical department has had an increase over last year also. An effort has been made to give out the Word to those who come to wait for delivery. Among the women coming here for delivery, we find many who are from different tribes and hence do not know or speak the Tshiluba language very well, making it difficult to work with them. The medical staff has services for them several times a week, and a couple of our Bible Women have agreed to give some of their time to visit with them and to talk to them of spiritual things. We pray that their contacts here may lead many to Christ.

BANGA STATION

"Rejoice in the Lord alway; and again I say rejoice." Phil. 4:4. We are greatly rejoicing this year that the Lord has again answered prayer. In the charter of the Congo Inland Mission of 1912, it expressly states that the C. I. M. was to work among the Bashilele Tribe. However, due to their hostility and indifference, work was begun among the Baluba tribe in a strip of territory given to the mission by the A. P. C. M. At Charlesville Station itself, there is a cosmopolitan group of people from many territories seeking work or persuaded to come there by their friends and relatives and mostly be-

long to the Baluba tribe. Although Charlesville Station has worked in the Bashilele Territory a long time, yet the Bashilele did not feel at home among the Baluba and have been praying a long time for a station in their own territory.

Banga is situated in the south central half of what is now known as Port Francqui Territory, near the crossroads which lead to Brabanta, Basongo, Charlesville and Nyana. It is also near the State Post which can be seen across the ravine. The altitude is 900 meters or approximately 3000 feet. The station has a concession of 16 hectares. The population of the secteur of Banga, that is of the surrounding villages is 10,312.

A regional school was begun in July 1949 and the attendance has been increasing until it has attained a total of 175 in November of this year. Mr. Roche built a chapel in March 1949. The State official checked over the concession on June 17, 1949 and it was approved by the government in January 1950. In August 1950, the Bashilele by their own initiative constructed a three-room school unit. From Jan. 15-18, a road was built through the center of the concession to the sites of the future dwelling houses which will overlook the big ravine. From March 24-31, a temporary dwelling was started. From May 7-11, work was again resumed on the house. So far all the work had been done by school children. An appeal was made to the State for help. Quite a few people were summoned to work. They worked on May 12 and 13th and decided work was allergic to them, so the work on the dwelling was continued with school children. During vacation the work practically came to a standstill because no white man stayed permanently on the place.

The State school inspector inspected the school on August 13th and seemed quite well pleased with it considering the backwardness and indifference of the Bashilele people. From September 4-13 work continued on the dwelling. On October 15-16 worked again a few days on the house, this time having Ernest the new builder along. Nov. 9-11, worked some more on the house. This time Ernest stayed to talk with the Bashilele by signs and wonders while working on the house. On Nov. 11, we had the first baptism service at the new station with four candidates. However, the first marriage was performed the previous year on Nov. 23. Several marriages have also taken place this year. November 23 was moving day of materials and household things. On November 29 in the wee hours of the morning Ernest found himself covered with driver ants and was soon dancing a jig to Ouch, ouch. The Schnell family joined Ernest on Dec. 2nd. On Dec. 3rd, we enjoyed our first church service as a group with the natives, 74 being present which was fairly good considering that the school children were on vacation. The first guest and fellow worker to be entertained was Paul Toews. Friday noon we enjoyed fellowshiping with the Charlesville missionaries as they stopped in on their way to conference. Although the house is not entirely completed, yet the guests and children made themselves at home in this rustic bamboo-covered mud and stick house which we now call "Home Sweet Home." Pray earnestly that the work at Banga will go forward in His name for His honor and glory.

C. I. M. PRESS—

At this moment the song on my lips is "Speed the Light." We are thankful again that the Lord has answered prayer and has made it possible for the print shop to have a second press, that production can continue in case of a breakdown or waiting six months for repairs. Thousands of booklets have been printed including a catechism in Kipende, French Expressions, Scripture memory booklets, a special edition of a song book as well as numerous record cards, charts, etc. We have been fortunate in having enough paper stock on hand so as not to hinder production. Hundreds of books have also been bound. We pray that in the future the press will be more effective in getting out more tracts to counteract new teachings which are coming into our midst and also to counteract those who are trying to by force suppress the "Faith of our Fathers" which we are thankful to say is living in our hearts as well as in the hearts of great numbers of African Christians.

MUTENA STATION REPORT 1950

EVANGELISTIC DEPARTMENT:

Another very busy year has passed by. It has again pleased the Lord to use our feeble efforts in the salvation of souls. We have visited all of our outstations with the exception of one where we were hindered by a rotten bridge. Word was sent to them and they came to meet us in a nearby village. Besides the visits by the missionaries the assistant pastors have gone out a number of times to visit villages and camps in their particular sections.

Many of the villages where Catholic teachers were placed a couple of years ago have been vacated by them. So now we are continually being asked to send them our teachers. We praise the Lord for directing a few new teachers to us in this past year but the demand far surpasses our ability to supply. In our last itinerary there appeared to be a renewed interest in our work. This was especially true in the Forminiere camps where all of our services were very well attended. The work in these camps is still a matter of much prayer. We have not received permission to place our teachers in these camps but we have reasons to believe that the Lord will also open this large door for us in the near future. May He grant that when that opportunity shall present itself that we shall be ready and the necessary qualified teachers will be available.

During the middle of May we had a week of special evangelistic services with the evangelist Tshisungu Daniel from Luebo. We were greatly blessed by his simple gospel messages and many came forward for prayer. We trust that many of these truly had a heart changing experience with their Lord at that time.

The latter part of April our main chapel was wrecked by a hard rain and a strong wind. Again the Lord undertook that there were no casualties among those who were in the chapel at the time of the storm. In about two weeks' time a larger chapel was erected on the same site.

WOMEN'S WORK:

The Lord has been with us and we praise Him for what has been accomplished. We believe that some of our women have grown spiritually. A number of them have been faithful in attending services and also in giving of their means to the Lord's work.

Two groups are holding services in nearby villages. The Lord has blest and some souls have been saved. A mother who accepted Christ in one of these services has already been called to meet God.

Cottage Prayer Meetings are being held weekly and the women are glad to give their homes for this noble purpose.

The women have given several hundred francs to our nurse for orphans' milk. Some of the offerings have gone to the out-station teachers and a few francs have been given to our visiting evangelist. Every out-station teacher's wife who comes to the station for her confinement receives five francs a week rations and when there are needy, sick folk they too are supplied with food or rations.

We are now planning for the World Day of Prayer in February. We have also requested our out-station teachers to observe this day and to report on its happenings.

We are looking hopefully forward to the New Year. We want to do more for and with our women as we realize there are ever so many possibilities wrapped up in their various personalities. As genuine Christians only can they give a lasting contribution to their homes, churches and communities.

Our African women need much prayer. Pray for them and for us as we accept the challenge of this great work and try to meet it successfully.

GIRLS' WORK:

During the year nine girls came in for school and training.

Seven girls were married during the year and have established their homes in the villages.

With the change of the school program, the girls were kept busy doing their cooking and making their gardens, and spending most of the day in school.

(Continued on page 14)

Missionaries of the Congo In

STATION	MISSIONARIES
BANGA via Charlesville Congo Belge, Africa	Rev. and Mrs. R. F. Schnell Mr. Ernest Yoder
CHARLESVILLE Kasai District Congo Belge, Africa	*Rev. and Mrs. Roy O. Yoder *Rev. and Mrs. Glenn Rocke Rev. and Mrs. Harold Graber §Rev. and Mrs. Robert Bontrager Miss Aganetha Friesen *Miss Frieda Guengerich Miss Anna V. Liechty Miss Tina Quiring
MUKEDI via Kikwit Congo Belge, Africa	Rev. and Mrs. Vernon Sprunger Dr. and Mrs. Merle Schwartz Rev. and Mrs. James Bertsche Mr. and Mrs. Lawrence Rempel Miss Agnes Sprunger Miss Erma Birky *Miss Agnes Lutke
MUTENA via Tshikapa Congo Belge, Africa	*Rev. and Mrs. Elmer Dick §Rev. and Mrs. George B. Neufel Rev. and Mrs. Samuel Entz Rev. and Mrs. Levi Keidel Miss Fannie Schmallenberger Miss Mabel Sauder §Miss Lois Slagle Miss Lodema Short
NYANGA via Tshikapa Congo Belge, Africa	Rev. and Mrs. Frank J. Enns *Rev. and Mrs. Henry A. Toews Rev. and Mrs. John B. Jantzen †Rev. and Mrs. Arthur B. Janz Miss Anna Quiring Miss Kornelia Unrau *Miss Selma Unruh
TSHIKAPA Congo Belge, Africa	Rev. and Mrs. A. D. Graber §Rev. and Mrs. Allan Wiebe
BRUSSELS, BELGIUM 5 Rue-du-Champ-des-Mars ...	Miss Marie Diller Miss Lena Friesen Rev. and Mrs. Waldo Harder Rev. and Mrs. Peter Buller
ACCEPTED	Mr. and Mrs. Ellis Gerber Miss Sara Friesen R. N.
RETIRED FROM FIELD	Rev. L. B. Haigh Rev. and Mrs. John P. Barkman Mrs. Emma Moser
Cues—	§ In Belgium * (1)

d Mission - Summer 1951

CONF.	HOME CHURCH	WORK
Central	Goshen, Ind.	Evangelistic and Teaching
Central	Goshen, Ind.	Industrial
Central	Washington, Ill.	Evangelistic and Office
E. M. C.	Groveland, Ill.	Evangelistic
General	Pretty Prairie, Kans.	Evangelistic
E. M. C.	Berne, Ind.	Teaching
E. M. B.	Jansen, Nebr.	Nurse
Central	Washington, Ill.	Teaching
General	Berne, Ind.	Evangelistic and Teaching
General	Mt. Lake, Minn.	Teaching and Evangelistic
General	Wadsworth, O.	Teaching, Evangelistic and Office
Central	Carlock, Ill.	Doctor and Nurse
E. M. C.	Gridley, Ill.	Evangelistic and Teaching
E. M. B.	Mt. Lake, Minn.	Industrial and Office
M. C. A.	Berne, Ind.	Evangelistic and Translations
Central	Normal, Ill.	Evangelistic
E. M. B.	Dalmeny, Sask., Can.	Evangelistic
General	Mt. Lake, Minn.	Evangelistic
General	Inman, Kans.	Teaching and Evangelistic
General	Newton, Kans.	Industrial and Nurse
Central	Congerville, Ill.	Evangelistic and Nurse
E. M. C.	Groveland, Ill.	Evangelistic and Teacher
E. M. C.	Grabill, Ind.	Evangelistic
E. M. C.	Pioneer, O.	Nurse
E. M. C.	Archbold, O.	Teacher
General	Inman, Kans.	Evangelistic and Teacher
General	Chicago, Ill.	Evangelistic
General	Paso Robles, Calif.	Teacher and Nurse
E. M. B.	Steinbach, Man., Can.	Industrial and Evangelistic
General	Mt. Lake, Minn.	Teacher and Evangelistic
E. M. B.	Wolf Point, Mont.	Nurse
General	Durham, Kans.	Evangelistic and Teacher
Central	Stryker, O.	Evangelistic and Nurse
E. M. B.	Meade, Kans.	Teaching and Evangelistic
E. M. C.	Bluffton, O.	Teacher
E. M. B.	Jansen, Nebr.	Nurse
General	Newton, Kans.	Teaching and Evangelistic
E. M. B.	Mt. Lake, Minn.	Teaching and Evangelistic
	Kidron, Ohio	
	Jansen, Nebr.	
	Dinuba, Calif.	
	Berne, Ind.	

MUTENA STATION REPORT—1950*(Continued from page 11)*

There are always problems with the work of the girls in Congo. This year again three girls left us because of marriages that were not approved by Mission rules. In some cases the parents had arranged the marriage and the girl must obey, not because she wanted to, but because of the money involved.

The value of a girl to the African is still her ability to become a mother and then see that her family has something to eat. It is not her choice that matters, but those of her family and the husband's family.

Many times they look back at the happy times they have spent at our girls' home.

We are again thankful for the good health among the girls this year and God's blessing on this work.

CHILDREN'S WORK:

In Luke 18:16 we read that Jesus said, "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God."

We are grateful to our Heavenly Father for the many children who have faithfully attended the services which were held for them in the nearby villages, also for those who came forward from time to time confessing their sin and expressing their desire to accept Christ as their Saviour.

Several of the older children in these groups are becoming helpful already. They assist by leading the singing, praying, helping distribute pictures and keep order among these restless village children. Three young boys are going out to a more distant village every week to teach the children to sing and tell them Bible stories.

All of our outstation teacher evangelists have children's services in their villages. We have tried to help them by giving them object lessons. When picture rolls are available they are also supplied with these.

The Gospel also was given out to the children each Sunday morning in Sunday School. The average attendance was 150 each morning. Quite a group memorized the 121st Psalm and the Sermon on the Mount. Choruses were taught and each Sunday some Bible story was told with the help of picture charts or flannel graph.

YOUNG PEOPLE'S MEETINGS:

Our Sunday afternoon services were in charge of our young people of the church and school.

These services train them for future service in the church and gives opportunities to develop the talent that they have. Different groups helped in the special music, while others had topics which they discussed. The smaller children also helped at different times with Bible verses and songs.

We also had open-air services in the two nearby villages every other Sunday afternoon. In this way always some heard the Gospel message that did not come to the station for services.

BOYS' AND GIRLS' CHOIRS:

Two choirs were organized among the young people. One was for the older girls who are in school and the other for the smaller school boys whose voices have not yet changed. It was attempted to meet once each week for practice. Three part singing was done in these groups.

The boys of the C. A. P. and of the Fifth Grade did some four-part singing as part of their class work. On various occasions they furnished special music with the songs they had learned.

EDUCATIONAL**PRIMARY SCHOOL:**

Some four hundred students enrolled in our first and second degree schools in January. These young people have been a tremendous challenge to us throughout the year. May we have been an aid to them in finding a closer, more blessed relationship to our Lord and Saviour Jesus Christ.

In our course of study we followed the course of study as outlined by the State.

At the beginning of the year we were greatly handicapped by insufficient housing facilities for such a large number of students and classes. Therefore we had each class build a temporary class room for themselves. This was done during the time which was to be their time of hand work. As soon as these classrooms were finished we spent all of our time for handwork in clearing of the site for our school fields. Since the greater part of this site was a solid forest the task proved to be a very difficult one. The fields were cleared sufficiently to do some planting but much remains to be done until the fields will be as we would desire them to be.

COURS D'APRENTISSAGE PEDAGOGIQUE (C.A.P.):

There were twenty-eight enrolled in the two years of the course. Ten of the twelve who were enrolled in the second year class successfully finished the course, and will be teaching in our schools in the year that is ahead. If their work is satisfactory this first year, they will receive certificates of teaching in the primary school which will be recognized by the State.

We feel it is a privilege to have our teachers recognized by the State but this is not enough. The program for the two years provided for spiritual as well as mental growth. A certain portion of every day was given to manual labor. In spite of the fact that the African's desire for things and prestige make it hard for him to realize his responsibility spiritually we believe that the seed that has been sown has in some places fallen on good soil and will bear fruit.

INDUSTRIAL:

The Mutena industrial program is slowly going forward. A wind storm demolished our chapel in April so we began work on a new chapel immediately. The new chapel has a 40-foot wing on each side and will seat twice as many people as the old chapel did.

The maternity hospital still is not finished but we are working on it as materials come in. Since May we have waited for cement but they have promised to send it in the near future.

The 25th of May we began excavation for the ladies' house, which is the first permanent dwelling at Mutena. At present the walls are finished and the roof is on the house. We have also made enough bricks to complete half of the second permanent dwelling which is to be built in 1951.

The one and only permanent building which was begun and finished this year is the little building that houses our light plant.

MEDICAL DEPARTMENT:

With the Psalmist we say, "The Lord hath done great things for us whereof we are glad." How we praise Him for His grace and mercy in every need. The Lord did not fail us. Ofttimes we were at the end of strength and ability, but as we waited on Him and trusted in Him, He meet every need. Without His healing hand the medical work would have been a failure.

Our temporary maternity ward is not fully supplying our needs any more so we are anxiously looking forward to the completion of our maternity hospital. Our temporary dispensary is also giving way due to heavy rains and winds, so another temporary building is being built to take its place till a permanent one can be built.

We praise the Lord for the many opportunities of giving forth His Word in this department. We pray that as the patients hear His Word daily, they will come to know Him as their personal Saviour.

NYANGA STATION REPORT FOR 1950

"Pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest." Matt. 9:38.

This year we have had a special answer to prayer. For many years the Africans have prayed that new workers might come to help here. They saw missionaries come to neighboring missions and to other stations of our own mission, and felt that Nyanga was forgotten. It was therefore a great day when on the 18th of November our new missionaries, Mr. and Mrs. Jantzen and little Evelyn arrived. It was hard for the peo-

ple to stay away till the appointed time of welcome. The next day, Sunday, a large audience came to hear them give their testimonies. We also had the privilege of welcoming back into our midst Mrs. Enns, who came to join her husband in the work. With Miss Unruh's going on furlough this November, and other furloughs being due in 1951, our increase in staff, however, is only temporary. More missionaries are needed.

EVANGELISTIC WORK:

During the last Christmas season we had a few days of Bible study and Evangelistic meetings with Brother Graber as speaker. These meetings were a great help and inspiration to our teacher-evangelists and all those attending. Souls were saved and many reconsecrated their lives to the Lord.

In August when again the teacher-evangelists were at the station we also had blessed fellowship. At these services the prayer meetings were led by a missionary, and the speakers were chosen from among the assistant pastors and teacher-evangelists.

The outstations were visited by missionaries early in the year. They found the people very receptive to the Gospel message. Many conversions were reported. Among those were also some chiefs. May all have found the real peace which only Christ can give, and may they remain faithful, is our prayer. The villages were again visited towards the close of the year, this time by our assistant pastors.

While our village work is suffering from irregular attendance at school, and a lack of surrender among so-called Christians, we do rejoice that we have Christians who stand firm and are a real testimony for our Lord, even though they are surrounded by indifference and manifold temptations.

Special trips were made to regional schools by a missionary and students in the teachers' training course to test the pupils. This was part of the practical training program of the course.

Christian Endeavor. We have again had a C. E. program every Sunday afternoon by the young people. These programs have been made out almost entirely by an African teacher who was the leader of the C. E. We generally have no trouble in getting the young people to take part, as they usually consider it a privilege to take part in these programs.

As special features we had programs by special groups. Some of the nearby regional schools gave programs which were very interesting and very good. The C.A.P. boys gave a very interesting program on the things they had learned in their church history class. Other special features were programs given to welcome new and returning missionaries. These were mostly musical programs. One of them included a pageant.

Children's Work. A class for village children who come to attend our church service on Sunday morning has been provided. During the regular Sunday School period the village children are gathered into the children's assembly room and are being taught the Word of God. To make the lessons very real to them we've used flannelgraph pictures for all our teaching in this class. It is quite common to see others slip in and take in the pictures and the lesson taught to the little youngsters. The attendance varies with the weather. At times we have less than a hundred in the class, and at other times it runs a little over two hundred. We purpose to be faithful in sowing the seed, and know that the Lord will give the increase.

In the work with the children on the station the Lord has blessed us during the past year. We meet with the children every other Sunday afternoon for a program, and they enjoy it thoroughly. Sometimes we are not able to meet because of other activities, usually a wedding, and they are asking whether we could not meet another time. Pray for this work, because it helps the children to get rooted and grounded in the Word.

Personal Work. The personal workers' group met bi-weekly after the Sunday morning service to decide on what they wanted to do that day. At the evening service they then reported on the experiences of the day.

They varied their activities. At times they went separately or by twos, and talked to persons they contacted about their spiritual need. At other times they would go

and have meetings with groups of people. At two villages they held what we call moonlight meetings, having services three evenings in succession in the same village. One young man spoke of gathering rather large groups of people at six different places when he and two others went out with a guitar to help them with the music.

Music. "It came to pass, as the trumpeters and singers were as one, to make one sound to be heard in praising and thanking God;" II Chron. 5:13. Thus in the days of Solomon there was a combination of singers and players of instruments.

One new group that was practicing this year was a group of boys under the direction of Kitambala Solomon. He accompanied them with his guitar.

The Circle has had regular meetings throughout the year. They have a number of songs which they accompany with their mouth harps.

The three fifth-year classes gave special numbers in music in the Sunday morning services. Two of the fifth-year teachers could teach the parts to their classes. Mrs. Toews taught the music to the three fifth-year classes. On several occasions the entire fifth-year group gave special numbers. They numbered about 75. On graduation day their special number was "Redemption Is Free."

Mr. Toews also practiced with a Men's Choir. They worked up several numbers for the musical program.

Women's Work. Gratefully we look back on the past year praising Him from whom cometh all our help and strength. We have had an average of 47 women on the mission station. It is encouraging to see some of the women take part in the work of the Lord. Some of our women have been faithful in visiting the women in waiting and those in the hospital to pray and read the Word of God to them. Some serve as Sunday School teachers. Two have been faithfully helping in the obstetrical work. All have manifested an increased interest in giving for the Lord's work. In the month of October we conducted eight regional meetings with our Christian women in the territory. These meetings proved a great blessing and also an encouragement to those laboring in the villages. Our main topics were, "Separation and Consecration." The women at each place brought special messages in song. We still have many things to teach the native women that they may take their right place in the vineyard of the Lord. Many prefer the old ways and are slow to change to new and better ways. We urge you to pray much for our women in Congo.

EDUCATIONAL DEPARTMENT:

Primary School. The pupils of the day school at Nyanga numbered 468 in February of 1950. Many new girls were admitted in January. Also the children of the near-by villages were encouraged to enroll in the first degree school. In order to encourage the pupils to improve their grades quizzes were given occasionally. Comparisons were made between the grades of the classes of the same year. Those with outstanding grades received due recognition.

The Bible subjects were taught by missionaries and competent African helpers. For most of the year Mrs. Toews taught the Bible subjects in the fifth year. In the fourth year Miss Unruh had charge of the Bible classes. She had two African helpers in order to take care of the five fourth-year classes. The "tupita" of the boys' and also of the girls' compound were her helpers. One of our assistant pastors taught the third-year classes. For these Bible studies special note books with Scriptural pictures were in use in all of the classes.

At the beginning there were about 80 in the fifth year. This number was diminished to 75 at the close of the year. Of this number 67 graduated at the closing exercises on November 11.

Cours D'Apprentissage Pedagogique. In C. A. P. we had several boys drop out, but we finished the year with twenty-five students. For a while there was a rather contrary spirit among the members of the class, but we had them sign an agreement to do better, and that helped quite a bit.

They took turns teaching in the primary school whenever there was a teacher absent. In travail manual each one had his garden plot. Besides that they built a small

tool shed. They also built fences and did other work around the station.

They sang several times in the Sunday morning service, and also two songs for the welcome service of the new missionaries. They had charge of one C. E. service in which they gave part of what they had learned in church history.

Boys' Work. We had about 80 mission boys that we fed, clothed, and housed in order that they might be able to go to school. Quite a few of them graduated with the fifth-year class in November. Some of them have been chosen to take the liaison course, some will take the C. A. P. course, but some will go back to the villages. May they have learned something through their contact with the mission that will help them to let their light shine in the villages.

Since they were in school 6 hours a day they don't have as much time to do their work as they used to but they have helped some with cleaning the station and getting firewood. They also helped with the industrial work.

Girls' Work. A good foundation is important in building up Christian womanhood. Our work with the primary, junior, and senior girls represents the work of laying the foundation for Christian womanhood and Christian homes. In our field of Christian service we have had the opportunity to observe the difference between those who have grown up under Christian instruction and influence, and those who grow up in the midst of heathenism. Even our native leadership marvels at the difference. We have not been able to accommodate all the girls that wanted to enter our school and stay with us. Seventy-three new girls were accepted during the year. All are of school age, and have attended classes, and have received instruction in the Word of God. Ten were baptized and received into the fellowship of the church. Ten were married to Christian men and have established their homes. A number of them have gone into full time Christian service. To us it seems like we have just barely begun to reach our women and girls, and to draw them into the Christian experience which is so very necessary.

Industrial Work. Two new permanent buildings were built during the year. One small one destined to become a store-house was built and arranged to become a temporary dwelling for Miss Unruh so the dwelling she was occupying could be used by the new missionaries.

The other building is the administration building which will provide rooms for office and book store, and also much needed storage space.

It also became necessary to reroof several school buildings, dormitories, and other buildings with temporary material.

One medical building was surfaced with rock and roofed with aluminum roofing.

Our carpenters were kept busy most of the time making school desks, house furniture, and doing wood work for the new buildings.

As all school children must do also manual labor the children have helped with some of the building projects. The teachers in training learned to make sun-dried bricks, and erected a small store room for garden tools and handwork material.

A small temporary building was built to house the new light plant. Paul Toews did the wiring, and so now we have electric lights in the dwelling houses and the church. The missionaries and Africans are grateful to all who had a part in providing electricity for our station.

MEDICAL DEPARTMENT:

As we look back over the past year we rejoice and give thanks to the Lord for all the blessings and joy He has given in this work. The Lord has heard and answered prayers. He has proven again and again that He is the Great Physician.

Baby Clinic. We have seen a marked increase in the number of women that came to the clinic with their babies. We registered 323 babies at our baby clinic this year. They also have shown great willingness to follow instructions for better care for their babies, which has been a great help towards saving the babies.

We have also had an increase in the number of women that came to the Mission for their confinement. We have taken care of 245 cases; 12 were sent to the doctor

at Tshikapa. This work has given great opportunities for personal work. A number of these women accepted the Lord while they were with us. Our older mission girls have faithfully helped to care for the mothers and babies in the day time, which has made the work easier for the two women that helped in this work. The Lord has given strength and joy for this work, and also provided for every need. We praise Him for His loving care.

Orphans. The work among the orphans has been carried on much the same as before. One of the first boys that came to the orphanage graduated from the primary school and will go on to a higher school for further preparation. One of the girls was married to an outstation teacher, and is in the Lord's work. THE MISSIONARIES

MUKEDI STATION ANNUAL REPORT—1950

EVANGELISTIC DEPARTMENT:

"I charge thee therefore before God and the Lord Jesus Christ—Preach the Word; be instant in season and out of season; reprove; rebuke; exhort with all longsuffering and doctrine;—do the work of an evangelist, make full proof of thy ministry."—II Tim. 4:1a, 2, 5b.

With these, Paul's exhortations constantly before us, we at Mukedi have concluded another year of effort to reach and win the Apende for Jesus Christ. Throughout the year we have been constantly challenged by the wide open field about us. But at the same time, we have been constantly reminded of the impossibility of doing anything about it in our own strength or wisdom. Truly "except the Lord build the house, they labour in vain that build it." (Psa. 127:1a)

Evangelistic work the past year has taken various trends and forms. *Itinerating.* Due to the heavy school program on the station, it was rarely possible for anyone to get away for an extended itinerary. However, to compensate somewhat for this, a special effort was made during the year on week ends. For visiting distant points, a missionary and African co-workers would leave on Saturday and return on Monday spending the week end in a given area. For visitation of areas closer to the station, groups of four or six were organized which left the station early Sunday morning, returning toward noon. Rarely a Sunday passed that there was not some missionary out with a group somewhere in the territory. In this matter, all of our outstation teachers were contacted at least once, and most of them two or three times during the year.

Our moonlight services continue to be a blessing. Every month, the three evenings preceding full moon, a group goes for services to some village in the immediate Mukedi area. Crowds have been good and interest rewarding.

We continue to appreciate greatly the activities and testimonies of our group of illiterate Christians. There is a group of about 40 villagers from around about the station who have joined ranks and who are presenting a clear-cut and telling testimony out in the villages. The leader of this group is also our full time hospital evangelist. To our joy, he reports regularly of new souls being won to Christ. Although they can neither read nor write the fervor of their testimony and Christian life often surpasses that of their better educated brethren. We thank the Lord for them.

Music. During the school year, special music for services and station activities was furnished by a C. A. P. choir. This was made up of 33 male voices. During the year they sang hymns both in Kipende and in French, and always in four-part harmony. They enjoyed singing and made a large contribution to the year's church program.

Women's Work. "Who can find a virtuous woman? For her price is far above rubies." One of our great needs is more devoted Christian women to create and maintain Christian homes and communities. A number of our women were baptized during the year. Results of personal work have been quite gratifying. The offering given by the women on World Day of Prayer was unanimously voted to be used to help send teachers to the villages. It amounted to 300 francs (or about \$6). They may not as yet have far-reaching vision as to the scope of the work but they are interested in those round about them.

Girls' Work. When one deals with a group there are always challenges and as we are fully conscious of the fact that one is apt to forget individuals, we must receive wisdom from above, in order to cope with all the responsibilities and opportunities that one has.

Our dormitories in the girls' compound consist of four two-room buildings and house from eight to ten girls per room. The rooms each have a lovely, large fireplace which the girls thoroughly appreciate and use to good advantage. Three beds and shelves are found in each room. The two-room kitchen is situated between the four buildings and there the four cooks (one from each building), do their cooking for the group. Not very far distant from the girls' camp is another stone structure which houses their food, mostly millet and corn. In the rainy season it also boasts being a drying place for the manioc which needs to be thoroughly dried before it can be pounded into flour. Manioc flour plus either millet or corn flour are the main provisions of the Africans in our midst.

When school is in session the girls attend classes forenoons and do their field work in the afternoons in the peanut, manioc, corn, millet, bean and sweet potato plantations. Our largest group of girls are in the two lower grades with a few girls in the third and fourth classes. A goodly number passed this year for which we rejoice but there are also those careless, indifferent, lazy and ignorant ones who cause us concern as to how to teach them the fundamentals in Religion, Reading, Writing and Arithmetic. Several girls were baptized and others accepted Christ. We however do not know if they were only "lip confessions" or if they really came from the "heart." Judging from the many petty thefts, insultings and other sins, many are not sincere in their walk with Jesus. Do pray that they may learn to know Jesus as their personal Saviour and follow Him seven days of the week.

Some of the girls have been married and we trust will be faithful witnesses for Him in their various posts with their husbands who are engaged in teaching, carpentry, working for commercial men or State officials. Other girls have had to be expelled because they refused to follow our standards and repeatedly "broke the laws of God." There were those who did not want to give up their old heathen customs and chose to remain in their villages rather than learn the "things of Jesus," Who came to give them "the more abundant life." There have been many heartaches, but there have also been encouragements in working with the girls. Unless the women of tomorrow change and become real helpmates in the Christian family, the Church of tomorrow will suffer.

Children's Work. What privileges and possibilities there are in dealing with the many children who meet every Sunday morning during the regular Sunday morning church service. This year they have been divided into two groups so as to give them more personal attention and chance for expression. To have over 350 children ranging from nursing babies to those who are about 15 (approximate age) together, is not always an easy job. There are times when the quiet spirit of worship is not possible! The disturbances of crying and talking annoy us missionaries more than they do the black folk.

The talks often given with illustrations or object lessons, pictures drawn on the blackboard before the service, large Sunday School picture rolls, the flannel-graph pictures either given by black or white leaders and those given by the more advanced members of their own children's group—all try to point the little ones to Jesus. Songs, often motion ones, and choruses play a great part not only psychologically as a filler-in, but help to indelibly imprint the Way of Salvation upon their young minds. How often they accept Jesus because the songs constantly remind them of their need of a Saviour. Memory verses learned in school are rehearsed and explained. Often special songs sung either by a group of boys or girls add to the worship service. Their offerings to the Lord consist of an ear of corn, a stick of manioc or a few centimes (less than a penny) but we trust that their offerings will increase as they themselves grow both physically and spiritually. We cannot skip the spontaneous testimonies the children give and truly we rejoice that Jesus has saved many of them. "I rejoice that Jesus died on the

Cross for me; I am happy that He has given us food to eat; I thank Him for His Word and that we can read it; He habitually keeps me." This latter sentence is perhaps the most frequently expressed because they, small as they are, realize how manifold are the fears of their elders and it means so much to them to have Jesus watch over them. Yes, we are happy to have the children attend services but oh, there are hundreds without hearing distance of the drum call on Sunday morning who never come to hear about our blessed Saviour and Lord.

Christian Endeavor. This has been carried on in much the same manner as in previous years. One missionary and one African are in charge, making out the programs and supervising them. Programs have generally been of a helpful nature and we find the people willing to take part.

Translation. "The entrance of thy words giveth light." (Psa. 119:130) On the 15th of March the translation of the Old Testament was completed. On June 7th, the revision committee began its work and by October 20th we had read from Genesis to nearly the end of Proverbs putting in corrections and some words in parenthesis for the sake of other dialects. Because of the closing of school, the committee was disrupted and when school opens a new committee will be formed since most of the members will not be coming back. We still hope to finish revising and recopying all the books of the Old Testament before laying down the work. Some kind hearts have offered to help in copying the books for the printers and this is very much appreciated.

Building. There has been a bit of building for the Evangelistic Department this year. A new chapel of temporary materials was built for the children's work. Our permanent house for the assistant pastor was slightly remodeled and re-roofed.

Note. Upon checking carefully our records in the church office, it was discovered that there had been an error in the number given last year on the statistical sheet for church membership at Mukedi. This will explain the discrepancy between last year's and this year's figures in the 1950 report.

EDUCATIONAL DEPARTMENT:

There are reasons for rejoicing as we think of the work in this department this year. There seem to be some very real signs of progress. We have extended our sphere of activity this year and the work there looks promising. The general attitude of teacher-pupil relationship is showing improvement. There are still cases where the teacher feels that his school pupils are a group of workmen to be used for his own advantage, but that attitude soon reflects itself in the achievement of the teacher as an instructor; attendance wanes, interest lags in scholastic achievement among the pupils. There are still a few of such on the teaching staff in the village schools, but their number is decreasing because they themselves feel that they are failing in the work they were sent to do.

The attendance throughout the area has been as good or a bit better than last year. Especially on the station did we note a real improvement in the regularity of attendance. There were less dropping out of class during the year.

It must not be forgotten that in this land we have four R's and not only three. Religion is the fourth one and by no means the least in importance. In the most advanced class of the Primary School the teacher before the close of school reminded the pupils in his class that they would do well to make things right with the Lord before they graduate. There were twelve that confessed unknown sin and sought the face of the Lord one evening after school spending two hours with the teacher who dealt with them. The Gospel has a real place in the school program.

The first students have completed their course of study in the lower normal school that is not in existence for two years. These students will now take positions as teachers with temporary certificates and after one year of successful teaching will be granted permanent teacher's certificates.

In 1948 our station school was granted recognition by the Government; in 1949 one regional school was also recognized. This year we are expecting to have recognition

(Continued on page 24)

EVANGELISTIC DEPT.:

	Charlesville		Mutena		Nyanga		Mukedi		Banga		Tshikapa	
	1949	1950	1949	1950	1949	1950	1949	1950	1949	1950	1949	1950
No. of Missionaries	10	8	8	7	6	7	9	10	3		1	0
No. of Native Helpers, Deacons	3	4	2	1	0	0	0	0	0		0	0
Assistant Pastors	2	2	0	2	3	3	1	1	1		1	1
No. of Church members at the beginning of the year	5238	5469	967	998	757	783	542	508			105	
Total number added:												
By baptism	290	288	39	99	121	108	57	129			295	298
By letter	0	0	16	18	3	1	7	0			1	1
By confession	395	16	4	5	15	14	1	0			133	48
Total number deducted												
By death	52	65	8	12	4	1	16	3				
By having moved	256	753	6	4	0		0	0				
By expulsion	146	21	14	9	109	90	3	11				
Total number of members at the end of the year	5469	4934	998	1095	783	815	581	623			905	1298
No. of children consecrated	49	47	30	84	9	12	0	0			28	139
Professing Christians awaiting baptism												
Marriages celebrated	500	418	400	400	1768	1611	608	1236			509	986
No. of Funerals conducted	13	14	4	10	24	30	8	6			2	1
Station service attendance:	52	65	58	72	8	15	28	28			12	14
Sunday morning	668	675	401	531	570	458	624	837				218
Sunday School	650	632	401	531	641	480	587	808			590	61
Prayer Meeting	75	89	341	185	358	469	162	126				65
Sunday Evening	0	0	0	0	0		362	401				0
Morning Chapel	45	35	284	330	285	285	170	281				53
Christian Endeavor	0	0	321	367	389	333	362	401				0
Orphans being cared for	7	14	6	6	18	20	7	6				2
Communities where Word is given out regularly	106	127	95	82	119	115	47	46			28	29
Total Church offerings	58372	59097	29041.65	26867.75	44145	59554	44379	52524			17141.50	38014
Bible training class:												
Boys enrollment	10		0	0	33							
Girls enrollment	0		0	0	0							
No. completed curriculum	10		0	0	33							
Average Attendance	9		0	0	33							

MUKEDI STATION ANNUAL REPORT—1950*(Continued from page, 21)*

for another two regional schools, and our aims are set high for the coming year. We appreciate the fact that we are allowed to set up our own religious program and that portion of the program has received due stress in the normal school classes.

Heathenism is not our biggest obstacle, but an opposing confession that stoops to heathen dances to draw pupils into its classroom, and *that* in the name of religion. The northern section of our area is challenged the most with this novice system of recruiting its forces.

We solicit your most sincere prayers in behalf of the teaching staff, the pupils and the parents; that His will may be made known to all who hear the Gospel through the avenue of schools.

MEDICAL DEPARTMENT:

The past year in the medical work has been as varied as ever, if not more so. The daily crowds at the dispensary certainly have been no smaller and in some respects the work is even larger than before.

We are particularly thankful and grateful for the new buildings and equipment that we could begin using this year. We moved into our new dispensary building and are very happy for the increased space this gives us, both in our dispensary work and in the hospital. One room in our new ward has been completed and here we have installed our new sterilizing equipment. A new chapel building was put into use also to give a better place for the daily evangelistic services held with the patients than in the yard as formerly was the practice. Other construction in progress to which we look forward is the maternity unit; the remainder of the medical and surgical ward and the kitchen for patients that goes with it; cisterns, etc.

Among our African helpers we had four of our students who successfully passed the government examinations at the beginning of the year giving them the diploma of "aide-infirmière" (nurse's aid). One of these was from the Mennonite Brethren Mission and he has returned there. However, we have had a man and his wife who have been away for advanced hospital training return to us for a year of practical work making us a total of eighteen medical helpers at the present time.

Our work also extends to white patients and during the year we have had sixty visits to Mukedi by patients. There were eight trips away from the station for medical calls other than the usual mid-year station visits. We officiated at the birth of four white babies—three of missionary parents and one for Portuguese neighbors.

The Lord has been good and has blessed and answered prayers in this work. We trust that the medical work can be made increasingly a means of salvation to many.

INDUSTRIAL DEPARTMENT:

In the industrial department the past year, there has been varied activity. The principal project was the government financed C.A.P. school building. (It is a building 32' and 160' containing six rooms and an office, constructed of permanent materials.) It is now all completed except the pouring of some veranda floors and the setting of glass in the frames. This building will be used for the new two-year teacher's training course.

A stone regional school has also been started near the village of Mukedi. (The native village from which the station took its name.) The walls are to window height and the grass roof is already completed.

The carpenter shop was lengthened by one-third and was also completely re-roofed.

All the mission gardens have been enclosed with wire fence. This expenditure will soon be returned by the vegetables saved from the damage of foraging goats and pigs.

An office was added to the Rempel home to afford space for the CIM field office which was transferred to Mukedi with the departure of the Roy Yoder family on furlough.

After another year, we are thankful to God for the protection and guidance that He has seen fit to give us. In spite of considerable building with a group of over 150 African workmen, we had no serious accidents. For this we are grateful.

The Tshikapa Station Report will appear in the September-October issue.

THE CONGOLESE MESSENGER

GOVERNMENT COLLEGE LIBRARY
1947

MENNONITE LIBRARY
HISTORICAL LIBRARY
SEP 24 '51

*"And the Gospel must first be published
among all nations" – Mark 13:10*



**Agnes Sprunger and Africans
translating the Bible into Kipendi.**

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STATIONS AND MISSIONARIES

Charlesville—Kasai District

Rev. and Mrs. Harold Graber
Rev. and Mrs. Robert Bontrager
Miss Aganetha Friesen
Miss Anna V. Liechty
Miss Tina Quiring

Mutena via Tshikapa

Rev. and Mrs. Samuel Entz
Rev. and Mrs. Levi Keidel
Miss Fannie Schmallenberger
Miss Mabel Sauder
Miss Lodema Short

Nyanga via Tshikapa

Rev. and Mrs. Frank J. Enns
Rev. and Mrs. John B. Jantzen
Rev. and Mrs. Arthur B. Janz
Miss Anna Quiring
Miss Kornelia Unrau

Mukedi via Kikwit

Rev. and Mrs. Vernon Sprunger
Dr. and Mrs. Merle Schwartz
Rev. and Mrs. James Bertsche
Mr. and Mrs. Lawrence Rempel
Miss Agnes Sprunger
Miss Erma Birky

Tshikapa

Rev. and Mrs. A. D. Graber
Rev. and Mrs. Allan Wiebe

Banga via Charlesville

Rev. and Mrs. R. F. Schnell
Mr. Ernest Yoder

Bruxelles, Belgium

Rev. and Mrs. Geo. B. Neufeld
Rev. and Mrs. Waldo Harder
Rev. and Mrs. Peter Buller

Miss Lois Slagle
Miss Lena Friesen
Miss Marie Diller

On Furlough

Miss Selma Unruh
Miss Agnes Lutke
Rev. and Mrs. Elmer Dick
Rev. and Mrs. Glenn Rocke
Rev. and Mrs. Henry A. Toews
Rev. and Mrs. Roy O. Yoder

Retired

Rev. and Mrs. John P. Barkman
Rev. L. B. Haigh
Mrs. Emma Moser

Recently Accepted

Mr. and Mrs. Ellis Gerber
Miss Sara Friesen, R.N.

ADDRESS OF OUR MISSION STATIONS

Mukedi via Kikwit
Congo Belge, Africa
Charlesville
Congo Belge, Africa
Banga via Charlesville
Congo Belge, Africa
Mutena via Tshikapa
Congo Belge, Africa
Nyanga via Tshikapa
Congo Belge, Africa
Tshikapa
Congo Belge, Africa

The above missionaries represent the following religious bodies:

General Mennonite Conference (22)
Central Conference Mennonite (12)
Evangelical Mennonite Conference (16)
The Evangelical Mennonite Brethren (13)
Missionary Church Association (1)

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THE CONGO MISSIONARY MESSENGER

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No. 5

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"For More United Effort in the Spreading of the Gospel of Jesus Christ"

With these words as the object of forming the Corporation by the name of Congo Inland Mission, the State of Illinois granted a charter on January 30, 1912. The charter was signed by eight men of the Defenseless and Central Conferences of Mennonites. The men were Valentine Strubhar, C. R. Egle, J. H. King, Peter Schantz, Benjamin Rupp, Aaron Augspurger, J. K. Gerig and D. N. Claudon. They or their duly elected or appointed successors are the official trustees of the Corporation known as Congo Inland Mission. As years passed these incorporators known as The Congo Inland Mission Board, adopted a constitution which states as their object, "to engage in a united effort in carrying out the last command of our blessed Lord and Saviour Jesus Christ, where He said, 'Go ye into all the world and preach the gospel to every creature.'"

We believe these church leaders of forty years ago were prompted by the Spirit of God toward this new field of action. They knew that the Gospel by which the Church then lived must be preached to the whole world and they were obedient to the impulse of the Spirit.

There has been no change in objectives during the years. They are the same today. Neither is there any change in the Divine urge. The same Spirit is today urging followers of the Lord Jesus Christ to spread his Gospel until every creature has heard. To any place in the world that has a definite need of the gospel, we can rest assured that the Spirit of God is prompting someone to meet that need. Missions do not derive from a sense of pity at the sight of suffering. A missionary is not a philanthropist. Missions are created by the loving call of God. Missionaries are those who, at the call of God, carry to lost men the good tidings of the love of God and the kingdom which is to come. A missionary church is one that gladly faces its responsibility to a lost world. Let us be obedient Christians to the call of God in our lives. Let us work *unitedly* toward our objective.

HEADQUARTERS NEWS

An epidemic of smallpox is reported in the Mukedi area. Pray for the safety of our C.I.M. family against this disease. Pray for Dr. Schwartz as he takes measures to protect the people against this dreaded disease.

* * *

Missionaries from each of the six stations have been repairing the buildings at Lake Madimape. Mr. Rempel supervised the work.

* * *

The older missionary children have again left home and loved ones for another school term at Lubondai.

* * *

Buildings under construction at Tshikapa include a missionary dwelling, a medical dispensary and a machine shop. Rev. A. D. Graber has at times two hundred African workmen employed on the projects.

* * *

A temporary building is being erected at Nyanga for the "Selectione School." Four dormitories, 16' x 32' have also been constructed during the past dry season.

* * *

Mr. and Mrs. Arthur Janz and Larry are scheduled to sail from New York, October 19th, on the S. S. Burckel with Nyanga as their destination.

* * *

Mr. H. A. Driver, executive secretary of the board, is expecting to make a survey trip to the field during this winter, being present for the field Conference at Mukedi, December 4 to 9.

* * *

Several temporary classrooms have been built by the school students at Banga.

* * *

The Roman Catholic priests are vigorously opposing our work at Banga, playing on the fears of the natives, threatening them if they attend our schools and religious services.

* * *

Word has been received that Robert and Mabel Bontrager and Allan Wiebe have passed the tests for Missionary teachers to Congo and their work will be recognized by the State. Bontragers left Antwerp Aug. 31, for Charlesville and the Wiebes left on September 18, for Tshikapa. We praise God

for His protection and guidance during their year in Belgium.

* * *

Misses Lois Slagle and Lena Friesen, our two nurses in Belgium, have residence together in Brussels at 113 Avenue de Broqueville, Chez Mm. Douliere, Wolurve St. Lambert.

* * *

Miss Marie Diller is rooming with a Baptist missionary in Brussels. Her address is 344 Avenue de La Corronne, Chez Mme. Piroton, Ixelles.

* * *

Peter Bullers have taken residence at 4 Avenue, Rene Gobert, Uccle, Brussels, Belgium.

* * *

The Waldo Harder family may be addressed at 14 Rue de l'Aqueduc, Ixelles, Brussels, Belgium. Carolyn Harder had the misfortune to fall off her bunk breaking her arm. X-rays after reaching Belgium revealed a piece of bone chipped off the elbow, making an operation necessary. Everything is healing satisfactorily and Carolyn is enjoying Belgium too.

* * *

George, Justina and Loren Ray Neufeld are living at 7 Ave. Louis Lepoutre, Brussels, Belgium.

* * *

Miss Eldora Rempel of Mountain Lake, Minnesota, has assumed duties as office secretary of the C.I.M. at 4612 South Woodlawn, Chicago, Illinois.

* * *

Rev. Elmer Dick is scheduled to visit thirty-three churches of the General Conference in the Northwest during September, October and November. The Dick family enjoyed the Ministers' Retreat at Bluffton College in August and stopped at the home office en route to Mountain Lake.

* * *

The Glenn Rocke family, in company with Mrs. Rocke's parents, enjoyed a trip through the Colorado Rockies and Yellowstone National Park after the E.M.C. Conference at Sterling, Kansas. Brother Rocke has excellent movies of Congo which many have enjoyed already. Churches and groups wishing to see these movies and have the Rockes speak, should write them at Morton, Ill.

(Continued on page 9)

Letters from the Field

CHARLESVILLE ECHOES

By Tina Quiring

"For I the Lord thy God will hold thy right hand, saying unto thee, Fear not, I will help thee." Isa. 41:13. With grateful hearts we bow before our Redeemer in praise and adoration for the help provided; furthermore, we are going forward with confidence that He will also undertake in the future.

Our missionaries, who have been looking forward for months and even years to the time when they would be able to go home on furlough and again see their loved ones and friends, have left us. The departing day came on May the 23rd. We were happy that the Lord was opening the way for the Rocke family and Frieda Guengerich to go home, yet we could not help but say, "Hurry up and come back, we need your help."

Since Mrs. Archie Graber (Irma Beitler) has moved to Tshikapa and the Rocke family and Frieda Guengerich have left for America our missionary family is only half in number of what it was two months ago. This means that we are at present only 7 in our family including the two Graber children. We miss our co-workers, who have so faithfully served their Master here at Charlesville the past five years. The Lord has used their testimony to the salvation of souls and the upbuilding of His work. Yes, our co-workers have left for America, but we are assured that the work they have done continues to bear fruit.

We also miss the three Rocke boys, who played their part well here at the station. They were a joy and inspiration to all of us. We will be looking forward to seeing them back in 1952, the Lord willing.

The maternity hospital was an unusually busy place during the month of May. 32 babies appeared on the scene, who needed extra care and attention as well as the mothers. This brings with it an opportunity and responsibility to win the mothers to Christ. Remember to pray for Miss Friesen and the Africans who are helping her in the medical work.

The closing of the first semester of school the last of May brought about many duties. The examinations were given and the pupils were reminded of their fines that needed to be paid. From early in the morning until late at night some pupils were busy carrying bricks, even the mothers manifested their concern by helping their son or daughter carry bricks. Sorry to say, there were also those who showed no concern whatever.

After a month's vacation we will again open the doors of our educational department. We keenly realize the added responsibility that is placed upon our shoulders, and especially so because three of us are still handicapped on account of the new language. We are, however, launching out into the work trusting the Lord to undertake for our every need. Will you please pray for us so that we may not neglect the most important work as the duties lie heavy upon us. Further will you pray for the African leaders, that they will be willing to do their part as servants of the Lord so that the work may go forward.

Thank you for remembering us in prayer. We are counting on you to continue to pray for us and our task to win the lost to Christ.

HERE AT MUKEDI

Being a patriotic American, July 4th makes me think of home and thus of my privilege of writing the Mukedi news to you folks in the home land.

The month of June has been an exceptionally busy one here. First of all there was a brief, mid-year, school vacation. The going and coming of students always brings extra excitement. During a part of this vacation, Jim Bertsche was out on the path, visiting our out-stations.

Then, too, this month we have been stimulated by an unusual number of guests. We were privileged to have the Rocke family spend a week with us here at Mukedi, before their departure for the States. One day the school inspector dropped in on us unannounced, to examine the schools. This

meant several days of additional activity in the school. Others finding occasion to visit us recently were: Lodema Short, Fanny Schmallenberger, Mabel Sauder, Archie and Irma Graber, Mr. and Mrs. Jantzen with Evelyn, Mr. and Mrs. Toews, Paul and Carol. At the present time we have three families from neighboring missions staying with us for medical purposes. One night we counted a total of 31 adults and children, including our own Mukedi family, who slept here. It seemed as though we were having Conference in June. It is always good to see our missionary friends and we truly welcome their visits. However, we were sorry that the visits of the Rockes and the Toews meant saying "goodbye." We hope they are already enjoying nice furloughs at home.

Also during the month of June 8 African couples were united in marriage. We are truly happy for these Christian marriages and pray that they may mean the establishment of 8 more African Christian homes. One day I noticed heaps of wood being piled up outside of our garden. Upon inquiry, I learned that the prospective brides were gathering firewood for their homes in preparation for their wedding day.—While the brides-to-be at home are filling cedar chests with lovely linens, the Congo brides-to-be are gathering stacks of firewood! One of the more well-to-do Congo fathers bought a lovely white piece of cloth for his daughter and insisted that she have a long, white wedding gown like girls in Putu (America) wear. The contrast of her smooth, dark skin against the white silk truly made her a lovely bride.

The maternity ward, under Mr. Rempel's direction, is progressing nicely. We hope that this building will soon serve many African mothers. Also dormitories are under construction to house the students in our teacher's training school. Dr. and Mrs. Schwartz are very busy at present with the medical work. There have been many operations recently. We will miss our co-workers, the Sprungers, during their vacation in July but are glad they can go while Wilmer and Jeanette are home from school.

We praise God for a better spirit in the Church since our special Easter services. We are looking forward to the baptism of another group of believers in September.

MUTENA GRAMS

THE DRUMS BEAT ON ALL NIGHT—

It isn't unusual for their sound to be our last recollection before falling asleep. My wife awoke at two A. M. and they were still beating. Upon arising, the syncopated dance beat was still in the air. This was something different. Our table boy arrived to attend to breakfast duties. The all-night dance in his village had allowed him but little rest. Dry season is here, and the time of year when circumcision camp begins. This brings with it some of the most heathenistic rites born in Hell. The drums were beating to call all eligible boys to the village. After they have gathered, they are led far out into the high grass to the site of the camp and here for the duration of at least a month they endure all the evil and torture which is forced upon them—wickedness and pain about which only God and those who have suffered them know. The chief finally performs the circumcisions, and then as a "finale" all the boys are forced to commit adultery.

About nine o'clock Eudene and I, with camera, jumped on bikes and started in the direction of the noise. Occasionally rhythmic shouts of dancers lifted to the level of the drum beats. We came upon the village about two miles down the path. Toward its back side we found the commotion inside a brush enclosure built for the purpose. It was filled with blacks, moving lithely back and forth in rhythm. In the center were three young men sweating at the drums—a large log drum and two tom-toms. The dancers seemed to follow the course of action of three sparsely dressed young women with gourd rattles on ankles and large plumes on hips which bounced up and down with their motions. Our presence as missionaries seemed to quench their lustiness, but did not stop the dance. We moved slowly around the enclosure to get

Won't you pray for this new group of Christians and pray for us that God's kingdom might be advanced through our humble efforts to serve Him? We thank each and every one of you for your interest in us and for your prayers on behalf of the Church of Christ in Congo.

—Mukedi Correspondent

a few good "shots," when suddenly out of the high grass immediately beside us came bounding the two most unearthly creatures I have ever seen—standing upright, clothed in scaly animal skin, with enormous and ugly heads painted grotesquely in yellow, red and black. My first impulse was of gripping fear (the kind that makes you want to run your fastest) but then I convinced myself that they could be nothing but men and so held my ground. It seemed our presence surprised them about as much as theirs did us, as they walked to one side.

We left the scene with heavy hearts. We knew shortly the procession would start into the high grass. In it would be six of our school boys, probably most of them professing Christians. They were helpless to resist. It is no wonder several others had come to our dispensary before school had closed, begging that the matter be taken care of here. God knows what went on at that wicked scene today. He knows of the evil dances and other lustful indulgences too awful to speak of, which these youngsters are enduring. He knows those, perhaps Christians, who were forced to take their places at the drums. It is all going on within a few miles of us, and we hope you can feel that it is as near to you. Won't you join us even more heartily in praying and giving that these bonds of heathen wickedness might be broken and Christ might rule and reign in their hearts? No, the drums aren't beating tonight, but does this silence mean anything better?—L. Keidel.

HOMEWARD BOUND **The Toews Four**

On June 29, we waved "goodbye" to our friends at Kikwit and boarded the Sabena for our first plane trip. It was only a trip of one and one-half hours, and before we knew it we were at Leopoldville.

It was July the fourth that we entered the Steamer "Mahenge" for our voyage across the Atlantic. We had lunch on the steamer and then told the captain that it was our national holiday. This was a Belgian steamer, but the captain was very accommodating and promised that we would have ice cream for the evening dinner. Of the eight passengers, six were Americans, so we asked permission to sing "The Star

Spangled Banner" for the occasion.

Recalling our experiences on previous trips, we wondered how we would fare on this ocean voyage. Carol and I had not proven to be good sailors. We recalled our previous trips on the Japanese ships in 1940, and on Portuguese ships in 1945. To be traveling on a Belgian steamer seemed to be somewhat of a luxury after those earlier trips during the war years.

On Saturday, July 7, was Carol's birthday. The sea was calm and beautiful. The captain said that Carol would have a birthday which she would never forget. For one thing, we crossed the Equator on that day. Then at 6:00 P. M. we repaired to the dining room for the dinner. There was a four or five course dinner as usual and then the table steward disappeared from the dining room. He returned with a most beautiful cake. Instead of candles, there were 17 beautiful rose decorations outlining the cake. After we thought that we had done our duty by the cake, a large tray of ice cream, appeared, in the form of Baked Alaska. Well, we said that it was a birthday which she would never forget. In the evening we went out on the deck and had a hymn-sing.

Another evening Paul accompanied our songs with his mouth harp. The moon was lovely on the waters, and one's heart was attune to praise the Maker, and Creator. Truly the ocean could be lovely and calm, without the turbulent storms which we had experienced on previous trips. On this occasion, the first mate and another fellow passenger drew near to listen to the message of the songs.

Daily devotions were held in Cabin No. 5, and Sunday services were held in the dining room. The three young folk in our group helped to supply the music for these occasions.

On Wednesday morning, according to the present schedule, we shall be straining our eyes to get a glimpse of the Statue of Liberty, and then the skyline of New York. It was six years ago in June when we last saw the majestic statue. We became quite well acquainted with this American emblem of liberty when we climbed a winding stairway through the very heart of the statue and peered out from the windows in her crown. Now we are returning and we thank God for a "bon voyage."

TSHIKAPA STATION REPORT FOR 1950

FOR A GREAT DOOR AND EFFECTUAL IS OPENED UNTO ME, AND THERE ARE MANY ADVERSARIES. I Cor. 16:9.

Mar. 21, 1950 word was received that the long closed door for the opening of a new mission station here in Tshikapa swung open in answer to the earnest prayers of many, with all of the Devil's trickery, yet God over ruled and swung this great door open.

EVANGELISTIC DEPARTMENT

Hilltop blessings of the past year of 1950.

Jan. 13 About 3 acres of ground were given to the C.I.M. for the purpose of building a church in the Diamond Company work camp which is a little over four miles from the mission station.

Jan. 15-24 A most profitable itinerary trip was made, visiting all of our out station posts.

Jan. 25 Dedicated 67 babies at the close of a memorable prayer meeting.

Jan. 29 Dedicated a new sun dried brick chapel in Kalonda's village, 1300 natives were present.

Mar. 5-19 Pastors' Institute at Charlesville station. Schnell, Rocke and Graber were the instructors, great blessings were received. The native leaders said it was just what they needed. Many questions were discussed.

Mar. 21 At 10:30 A.M. 35 miles from Charlesville Rev. Dick and myself were on our way to Mutena when we meet the Nyanga messenger with word that the final papers were granted by the State. A red letter day indeed. Thanksgiving to God Who hears and answers prayer.

Easter Sunday, April 9th A memorable meeting under the mango trees near where we expected to build the new church.

April 12 Spent my first night on the station.

July 3 Started to dig trench for foundation for the new church in the Diamond work camp.

July 23 Dedicated another sun dried chapel in Nfunyi's village, about 1200 present.

Aug. 27-Oct. 16th Week-end evangelistic meetings were held covering most of the Tshikapa territory, during these meetings many accepted Christ the One who can save them from sin, and many who were living in sin came back to the Lord. There were 212 baptised during all these meetings.

Nov. 26 The new church in the Diamond company work camp was dedicated, 21 Belgians, 14 missionaries and about 2400 natives were present.

EDUCATIONAL DEPARTMENT

A class on the station and 2 regional schools were inspected by both the State and Mission inspectors.

We hope to have more regional schools lined up to meet the state requirement this coming year.

Christian parents are now asking if we can provide a place in the mission for their girls to stay while going to school. This is a big problem with food and clothing being so high.

INDUSTRIAL DEPARTMENT

The opening of a new station has many, many un-noticed things to be done, and expenses as well to get a building program under way. For example: Clearing ground, making brick, sawing lumber, making roads, building bridges, making furniture and last but not least ordering material so it is here in time, not too little and not too much so your budget can stand it.

Over 200,000 brick were made during the year, 1 temporary house and store room combined where I am living, 1 shop, lumber shed and garage combined (temporary), 1 temporary school building, some small buildings, so much on the new station site.

One brick church $4\frac{1}{4}$ miles from the mission which took 87,400 brick, 28 sacks cement, nearly 30 x 100 feet with shingle roof.

Five other sun dried brick chapels were built in the larger villages in this territory. Seats are still needed for 3 of these chapels. To get enough lumber sawed is some job in Congo.

Industrial work too has its adversaries.

—A. D. Graber.

HOME AGAIN

Deer Creek, Illinois

Dear Fellow-laborers,

"I am the Lord, your Holy One, the creator of Israel, your King. Thus saith the Lord, which maketh a way in the sea, and a path in the mighty waters." Isaiah 43:16.

I am happy to greet you this time from this side of the "mighty waters." As we traveled along day after day with only the sky and the sea about us, we marvelled at the ability of the navigators to direct the course of the ship through such a trackless expanse. Yet we knew that our faces were set toward home and daily our course was charted showing the exact location of our ship at noon.

While we were at the Cape Verde Islands refuelling we were allowed to go up on the bridge. The third mate showed us some of the instruments which make it possible for them to determine accurately their position on the face of the globe. Though he explained and demonstrated their use, we could not fully understand how they were helping us on our homeward way.

I thought that life is like that. We are all travellers on life's sea. Often the waves seem to beat high and there seems to be no way laid out before us, but for each of us the Lord makes "a way in the sea, and a path in the mighty waters." He has lifted up the Son of righteousness that we may find the way Home. He has charted the way in His Word and has given us the Holy Spirit who knows and understands every detail of it. Truly He maketh "a way in the sea" and it is for us to trust Him.

The trip home was pleasant and restful, though it did seem a bit long. I was very happy to have the privilege of traveling with the Rocke family. We also enjoyed the fellowship of other missionaries all along the way. The passengers on the Stavelot were all missionaries—eight adults and seven children. Three missions were represented, but as we fellowshipped together we were conscious of the fact that we were really one with one common task.

As the miles between us and the Congo grew greater and the miles between us and the homeland grew less, we were conscious of ties that drew us both ways. The last question I was asked upon leaving was, "Are you coming back?" The one I am

often asked here is, "Are you going back?" To both of these I answer, "Yes, as it pleaseth Him." It is good to meet loved ones and friends again face to face, to meet new friends and to share the victories and problems of the field with you all, but the fields are still white for harvest and the laborers are few.

May God help us to be faithful until Jesus comes.

Yours in His service,
Frieda Guengerich

HEADQUARTERS NEWS

(Continued from page 4)

Miss Aganetha Friesen and Rev. Harold Graber recently had their first experience of conducting a quarterly business meeting with the African overseers and teachers. The Charlesville staff is praying the safe and speedy return of new and experienced missionaries.

* * *

Brother Ernest Yoder recently had the misfortune of breaking three bones in his foot from a falling plank. A trip to the Presbyterian Mission for medical aid was necessary.

* * *

Mr. and Mrs. Roy O. Yoder and Jonathan are living at Apt. 4, 210 E. Second St., Tucson, Arizona. Mrs. Yoder continues to improve slowly.

* * *

Rev. J. P. Barkman writes that he and Mrs. Barkman are enjoying good health both physically and spiritually. Their address is 147 Parkay, Dinuba, California.

The story of the rich man and Lazarus is the story of two beggars, one begged for bread on earth, the other for water in hell.

* * *

A balanced diet is a very fine thing but a balanced character is still better.

* * *

Am I doing things I condemn in others?

* * *

If you are truly humble you have little to say either of good self or bad others.

* * *

If your religion does not get you to church, it will not get you to heaven.

Enns Silver Wedding

Nyanga, Par Tshikapa
Congo Belge, Afrique
July 14, 1951

Dear Ones at Home—

June 11, 1951 was a most wonderful day for us, our 25th Wedding Anniversary. For a long time we had been thinking and planning just how to have a short service of praise and thanksgiving to God for His loving watchcare over us; a service where we would remember in a special way the many blessings that have been ours in these years together.

The day dawned bright and lovely, as only dry season days here in the Congo can. There were still many things to do before dinner such as fixing the tables on the lawn under the mango and palm trees, baking the cakes, etc. The service was to start at two but was delayed an hour because of a flat tire on the Banga car and a slow ferry crossing. We were 40 people in all, including the two youngest missionaries, Carolyn Graber and Paul Keidel, whose voices, by the way, are heard on the tape recording Mr. Keidel made of the service.

Brother Sprunger gave a short message. One of the songs the quartet sang, and the solo, were sung at our wedding 25 years ago, a poem written for the occasion by a minister of our home church, Rev. Ediger,



Mr. and Mrs. F. J. Enns, taken on Silver Wedding Day, June 11, 1951.

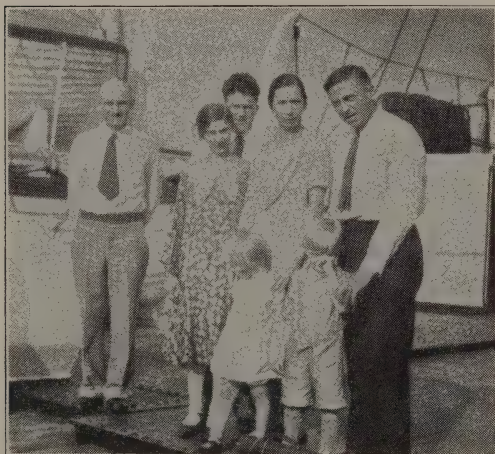
was read and then also the poem our daughters sent, a letter from John, and excerpts of letters from our friends, brothers and sisters at home. Then Frank and I gave our testimonies, a closing song and prayer followed and we thought the program was finished, but Sam Entz, the leader, called Russell Schnell up for his part, which was making the presentation speech for the beautiful silver platter and cut-glass bowl, a gift from our co-workers.

Refreshments were served out on the lawn and after a few hours of happy visiting all the missionaries, except the Mutena folks, returned to their homes. Someone said that it could not have been nicer if it had been at home, and we agree.

Looking back over these 25 years, we know that there have been a few trials but the blessings the Lord has showered upon us far outnumber them. Most of these years have been spent here on the mission field and we praise our Lord for this privilege.

May we ever be faithful in His service.

F. J. and Agnes Enns



The Enns family, Vernon and Lilly Sprunger and Dr. Unruh in 1931.

"It is better for a person to lose his life and save his soul, than to lose his soul and save his life."

MESSENGER PULPIT

THE CHURCH—THE OBJECT OF DIVINE LOVE

Rev. Charles Rupp

Ephesians 5:18-33

While we Americans take great pride in our English language, we find that it presents some very perplexing problems to individuals of other lands. A word may be pronounced in exactly the same tonal pattern and yet have a variety of meanings. The word "church" is an example of such usage. To some folk "church" would mean an assembly of people gathered together for worship, possibly composed of regenerate and unregenerate individuals. To another group, "church" might mean simply a building; again it might mean to others a certain denominational group which makes the claim of being "the" church.

The concept in its pure sense, as set forth in the Word of God, implies the true body of believers—those who are truly Christ's by virtue of their living faith in Jesus Christ as Saviour and Lord. The term which is used for church is "ekklesia" — "called out ones"—and takes its meaning from Greek and Jewish origin. The church of Jesus Christ is composed of "called out ones," who are truly free, but who are always conscious that their freedom springs from obedience to Jesus Christ, the King of kings and Lord of lords.

In Paul's letter to the Ephesians he sets forth several truths concerning the church. We notice first of all that Christ is the head of the church. He is head because He alone is worthy of such a position. He is the only begotten Son of God, the one sent by God to assume this exalted position. His Divine Sonship is attested to by His miraculous birth, by His sinless life, by His miracles, by His death and resurrection. He was the absolute fulfillment of the law and the prophets. Their messages came by Divine inspiration and announced to the world the news of a coming Deliverer and Redeemer.

In the person of Jesus Christ we have manifested the great love of God for a



Rev. and Mrs. Charles Rupp

needy world. Only a God of infinite love and mercy could bestow such grace as to give His dearest possession to rescue and ransom sinful man from his sin and despair.

The position of headship of the church was secured by Christ for He alone secured man's redemption through the sacrifice of Himself. Most of us hold life as being a very precious possession. One does not give his life for another without some impelling motive. "For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die." (Romans 5:7). The sacrifice of Christ upon Calvary could have been nothing less than an intelligent and purposeful love. "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." (Romans 5:8) The intelligent and purposeful giving of Christ by God to secure man's redemption coupled with Christ's

(Continued on page 18)



Of the African Church

In some ways, a conference in Africa is not too different from one in the States. For instance, there are a few deacons who get slightly sleepy in the hot afternoon sessions! There are a few old grey headed warriors sitting toward the front along the sides, keeping a watchful eye on proceedings. There are the young men there for the first time; all attention, all ears, seen—but not heard. There are the experienced leaders who are out in the thick of the battle carrying the brunt of the work who with conviction and spirit present their views and experiences.

What a thrill it is to see some big framed, ebony faced leader get up in the pulpit and as he warms to his subject see him become animated by the fervor of his message and see him put his heart and soul into his speaking. And it is an equal thrill to see some of his fellow workers edge forward on their benches and follow his every gesture and word, being taken along partly by his eloquence and partly by their own complete sympathy with the message and by the conviction that they are hearing truth.

Of course there are business sessions. Couldn't have a conference anywhere without them! And they don't differ too radically from some in the States. You see, there is not always a seeing "eye to eye" out here either! Being the individualists that they are, the exchange of ideas becomes quite spirited and lively at times. Not infrequently, the chairman has to tap his mallet with vigor in order to get things to the place where anyone can be heard. There are the special numbers which the entertaining church group provides. Sometimes quartets; sometimes a class; sometimes a boys' choir, and again a girls' choir. There is the typical tension and anxiety among the young participants. There are the self con-

scious youngsters with their new shirts or bright belts, nervously shuffling and elbowing each other trying to get into their assigned spots.

And there are problems. One delegate tells of his experiences with some tricky Catholic teacher or of the "behind the scenes" pressures exerted by the priest on local African officials to inconvenience their work in the villages. Another tells of his village and how many of the people continue to prefer their heathen customs to the way of life he is trying to lead them in. They tell sometimes of indifference, of a lack of love and concern for the things of God on the part of some professed believers. Sometimes they give glimpses of family hardships, sickness, injury, etc. But even though there is the undertone of difficulty, still the predominant tone is one of joy in His service. For every discouragement, there is a blessing. They tell of young people coming to school and giving their hearts to Jesus. They tell of adults who have heard and who are sincerely trying to walk in this "New Way." They tell of their opportunities to witness to their fellow men in times of crisis—sickness, accident, death.

In general, the attitude of the present is to look forward to the future. All are agreed that they don't want to stay where they are. They are not always too clear on what methods they ought to follow. Often in their discussions they are illogical. Frequently they reflect their immaturity and lack of experience by the things they advocate. It is for this purpose that the missionary is here—to guide, to suggest, correct, curb, counsel and encourage those who will one day be in places of responsible leadership. Our continual prayer is that we may be led of God in all things as we attempt to lead them "in the path aright."

Of Feet

In civilized, cultured America, feet are tender, sensitive, soft appendages; malformed, squeezed and blistered by prevailing fashions. For an American to walk barefooted across a living room rug is to experience unpleasant sensations. For him to walk on a cold floor is to incur discomfort and to step on a marble in the dark means shooting pain! One of the principal functions of civilized people's feet, it would seem, is

to provide a favorable basis for the culture and propagation of bunions!

To be sure, the African has many and varied discomforts, but this particular one is not among them. Congo feet are a fascinating study. The first item of interest for a white person are the toes.

Instead of being compressed into a sardine like formation, they fan out in all directions from the front of the foot, each one having its distinct place and function. If the white person tries to exercise or flex his toes too vigorously, a cramp is the likely result. However, for the African, his toes rate in practical usefulness right along with his hands, eyes, ears and teeth. In mounting steep twisting foot paths, these toes grasp every cranny, crack and root much as you would grasp a hand rail. The toes also give ample evidence of the long rough kilometers they have traversed. The nails usually are battered, hammered and cracked by the innumerable encounters with stones, clods or stumps. The foot as a whole gives the impression of a well worn, creased and somewhat battered hand satchel. The soles are covered by a tough, leathery, nearly impenetrable skin which enables them to trek over blistering hot, dry, sandy plains without discomfort. Or they can travel over twisting forest trails largely insensible to broken sticks and other projections so characteristic of forest trails.

Perhaps the most striking feature of all is the dexterity of their toes. It is a common sight in the village to see a man sitting flat on a mat, his leg extending before him. He is making native string by twirling and twisting fine sections of dried palm leaf in a rubbing motion on his thigh. (This fiber called 'poosoo' among the Apende is obtained by peeling off the under layer of young green palm leaves. These when dry make light, tough, serviceable fibers which are much used in making of native cloth, cords, ropes and string.) The problem in this process is that he has a bundle of these fibers that he must keep disentangled and stretched taut. One hand can take care of one end but the far end of the bundle presents the problem, and it is here that the toe comes into the picture. The African simply takes a loop or two around his big toe and with his materials thus stretched between hand and foot, he goes placidly and efficiently about his art!

One other service rendered by Congo toes is that of saving wear and tear on the back. When an African woman comes along the path and finds a stick, twig, bramble or pebble in her way, she wouldn't think of risking the balance of her load on her head by stooping; she only pauses, poises on one foot and with the toes of the other picks up the offending object and expertly flips it into the wayside grass! If a school boy comes along with his bundle of books, slate and papers on his head, and sees a stick he'd like to take to camp for his evening fire, as often as not it is grasped by the toes and brought up to the hand instead of stooping and taking it with the hand.

Then too, it is not uncommon to see them in the village in the evening hours, sitting around a small smouldering fire with feet parked near the embers. If the fire begins to die, why bother about getting up? It's much simpler to grasp this stick and that piece of wood with the toes and maneuver it into place among the glowing coals.

Next time your arches are giving you trouble, think of the free, easy comfort of Congo feet!

Of African Phraseology

For the white man, African phraseology often takes unexpected twists. For instance, there is their verb "pour." When the African speaks of pouring water or liquids, we find it quite natural. But he often pours other things as well.

For instance, where we deliberate, consider or think something over, the African **pours his thoughts!** If you take an African to task for neglecting some responsibility that has been given him, he is apt to reply: "Truly I have not yet done that work, but I have been pouring my thoughts about doing it for many days already!"

Or on the ball field one is apt to hear some exasperated school boy shoot at another player: "Itshi udi munenga? Mba ndundu." (What are you waiting on? Pour the ball!)

And equally interesting and strangely appropriate is their manner of trying to hurry a tardy fellow for whom they are waiting. Often one hears the command shouted across the mission station: "Aye, mba malu," that is, "Hey you, pour your feet!"

MINUTE MEDITATIONS

Compiled by Mrs. C. E. Rediger

"Many pray for crutches when they should be praying for wings."

* * *

"You cannot pray a prayer so large, that God in answering it, might wish you had asked for more. 'Exceedingly, abundantly above.'"

* * *

"Sin of any kind separates from God."

* * *

"I can express love even though others may express hate."

* * *

"I can say 'to everyone' when others say 'I.'"

* * *

"Happiness is the by-product of obedience. Try it."

* * *

"The life of prayer can be made so intriguing that our children will love it. Are you interested?"

* * *

"An iceberg and a rose may both be pure. But a rose is pure attractively; an iceberg repellently."

* * *

"Only the Bible may be accepted as 'ultimate authority.'"

* * *

"He stands best who kneels most."

* * *

"For what and for whom have you prayed today?"

* * *

"Conspicuous efficiency in a lowly sphere is the best preparation for a higher one."

* * *

"Jesus noted even a finger touch on the hem of His garment."

* * *

"Gethsemane itself will not wrinkle our brow when we have Jesus close by our side."

* * *

"Censure is the tax you pay to the public for being eminent."

* * *

"The first and best victory is to conquer self: to be conquered by self is, of all things, shameful and vile."

* * *

"A person without mirth is like a wagon without springs. You get a jolt by every pebble over which it runs."

* * *

"Men who have much to say use few words."

* * *

"Principles are not only to be discussed but practised."

* * *

"We should never consent to place in the control of others one who cannot control himself."

* * *

"Satan seeks by all means to delude mankind, especially by misplaced emphasis."

* * *

"Satan himself will not object to an enlarging evangelism so long as it remain mere physical and material enlargement."

* * *

"If angels had to live with some people there would no doubt be more fallen ones."

* * *

"If money could buy salvation gold would be at a premium."

* * *

"The finest representative of Satan is a hypocrite in the church."

* * *

"No pains—no gains."

* * *

"Of all the things you wear your expression is most important."

* * *

"Consider how few things are worth getting angry over."

* * *

"God has not promised smooth sailing but He has promised safe anchorage."

* * *

"To escape being criticised, do nothing, say nothing, be nothing."

* * *

"One of the greatest of faults is to be conscious of none."

* * *

"Words are the vehicles of your thoughts and when spoken are influences for good or evil."

Farewell Letters

Dear Christian Friends:

"The Lord hath done great things for us whereof we are glad." Ps. 126:3.

I praise the Lord for the way He has led in my life the last few years and especially the last few months. While attending Moody Bible Institute I said, "Here am I, Lord, send me. The Lord said, "Ye have not chosen me, but I have chosen YOU . . . Have not I commanded thee? Be strong and of a good courage, be not afraid, neither be thou dismayed, for the Lord thy God is with thee whithersoever thou goest."

During my days in nurses' training I found that "His Grace is sufficient, for His strength is made perfect in weakness." He never leaves us nor forsakes us.

Now that the sailing date is very near, I am made to realize again that, "not that we are sufficient of ourselves, to think anything of ourselves, but our sufficiency is of God." We have a great task before us, a great message to proclaim and a great God who goes before us.

I wish to thank all of you who are praying for me. May the Lord richly bless you and reward you for your part in proclaiming the good news of salvation to those who have never heard.

Happy in His service,
Lena K. Friesen.

How swiftly the furlough days have slipped away and now the time for farewells is here again. There have been many during these days of furlough who have commented on every missionary's eagerness to return to his field of service. We are anxious to get back—

—for we have seen the fields white unto harvest.

—for we are racing with time in Congo it seems. Civilization with its blessings and curses is fast spreading over Congo, and we as an evangelical Christian witness must keep pace if Christianity is to accompany this civilization.

—for we know not how long the doors shall remain open. We know not when the night shall come when no man can work.

However, there is in our hearts a sense of

conflict. There cannot help but be regret as we say goodbye to our loved ones. We are sorry to be leaving the blessings of our homes, our friends and the fellowship of our churches; but this sense of regret cannot dim our eagerness to return.

There is not only this sense of conflict but a sense of two aspects of time confront us. Naturally as we think of leaving there is a backward look which awakens in our hearts a song of thanksgiving and praise for the blessings of this furlough. The outstanding memories are of our associations with our loved ones again. The memory of the fellowship in our churches, the enjoyment of hymn singing and worship service will not soon be dimmed.

But again—we are now concerned with the forward look—the future aspect of time. Though the charted plan for my life in the days ahead is known only to my Heavenly Father, there is in my heart confidence in His willingness and ability to teach me His way and order my steps. I Cor. 15:58—is God's special exhortation to me as I begin this new term of service. Don't forget to pray for me!

I am happy that the day has come to return!

If you had been to heathen lands
Where weary souls stretch out their hands
To plead, yet no one understands
Would you go back? Would you?

If you had walked through Afric's sands
Your hand within the Saviour's hand
And knew He'd called you to that land
Would you go back? Would you?

Yet still they wait a weary throng
They've waited some so very long
When will despair be turned to song?
I'M going back. Would you?

(Eva Doerksen, Nigeria)

Lois Slagle.

The Gospel of John records the last few intimate talks of Jesus with His disciples as He looked ahead to that final week in Jerusalem and the cross. In these passages are packed all the tenderness and all the admo-

nitions for the disciples which they needed before He left them in bodily form. Among these teachings which were for the disciples only, are found these words: "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." John 14:13.

This promise to His followers means much to me. It is unlimited in its scope for He has all power. It is limited, however, in our part of the promise, for the phrase "whatsoever ye shall ask in my name" implies asking as Christ would ask. If my father sends me to the bank to ask for his passbook after it has been balanced, the people in the bank give it to me, for I represent him and it is not for myself but for him. So, if we represent Christ, if we act as He commands us to act, then when we come to Him for help in carrying out His work, whatsoever we ask for He will do. And He does it not so that we may receive credit or recognition, but so that God the Father may receive glory through Jesus Christ's working in us.

Being an ambassador for Christ is a big job. But serving Christ is the highest kind of work possible, and the only work which has unlimited resources backing it. The important thing is that the ambassador always faithfully represents the One who sends him out. Such representation is possible only if close connections are kept and if the ambassador is yielded always to the commands of the Sender.

We are ambassadors of Christ. You as well as I, if we are Christians, are representing Christ to those around us. Let us pray for one another that we may keep our connections with Christ clean and that we may carry out His desires completely. And if we are faithful ambassadors, all power is available for the purpose of any and all work for Him—glorifying God through Jesus Christ.

I have appreciated your prayers for me, for I have known the results of those prayers in His help in my teaching, in school, in His guidance each day and in His working through me. As I leave for Belgium to study further in order to better represent Him in the Congo, I ask for your prayers that I may keep close to Him and further know His working through me, not for any glory to

myself, but that He might be glorified and that many persons may have salvation through Jesus Christ.

M. Marie Diller.

Mid-Atlantic
S/S Ryndam
August 3, 1951

Dear Friends:

For the past three days we have felt the steady pulsating throb of the S/S Ryndam's propellers as they push her prow on toward Belgium. In a way we feel we have something in common with the Ryndam. She is going "home" for the first time, since this is her maiden voyage, while we are leaving home for the first time. But if the throb of the Ryndam is joyful because of her home-going, you may be sure that the throb deep in our hearts is no less joyous for the privilege of bringing the message of salvation to those in Africa.

An eleven-day voyage across the Atlantic on our first term of missionary service gives us occasion to take stock of the past and the future. As we look backward our souls are filled with thanksgiving and praise to Almighty God for His blessing upon us in past months. We have found experiential reality in the promise of Phil. 4:19: "But my God shall supply all your need according to His riches in glory by Christ Jesus." We remember well the day last April when we talked to Mr. Driver and Rev. H. H. Dick at C.I.M. headquarters in Chicago. They told us that C.I.M. was willing, under God, to make plans for our leaving the States this summer if we with them were willing to trust the Lord to work out the many details in connection with our going. God has responded to our faith. The necessary government papers have come through in good time; our outfit has been supplied; Christian friends have pledged our field support; God has blessed our deputation work; we have secured early steamship passage; God has given us joy and inner peace in days of hurried preparation.

As we "launch out into the deep," not only in terms of miles on the ocean, but in entering strange lands, meeting strange people, and learning new languages, our trust in a never-failing, ever-present Lord is our daily comfort. A year in Belgium learning the French language should better prepare us

for the Congo to which the Lord has called us.

As we bid you farewell, we do so with a hearty thank you for your part in making our going possible. We ask in all sincerity that you pray for us that we shall be "vessels meet for the Master's use"; that many will come to know Jesus Christ as their Lord and Saviour.

Farewell and God bless you,
Peter and Gladys Buller.

"BUT GOD IS FAITHFUL"

I Cor. 10:13

By Waldo E. and Abbie Ann Harder

The long awaited day has arrived, and we are ready to board ship, showing to us again the truth of the above verse, "God is faithful." We rejoice in that faithfulness because it is His grace and power that has kept us and is now leading us forth.

We praise Him for His faithfulness in our past lives in saving us and making us His own. This faithfulness was shown in the training of our lives, the Christian homes, the Christian communities, and the privilege of being reared in America where there is freedom to worship and to serve our Lord Jesus Christ. We thank the Lord for all of these blessings, evidences of His faithfulness.

His faithfulness was further shown in the working of His Holy Spirit, who showed to us the need of a Savior from sin, and in our youth made us new creatures in Christ. And God was faithful in drawing us to yield our all to Him, in spite of willfulness and slow response. We praise Him for the Word of God, the Bible, which has been proclaimed in sincerity and power in the home, the church, and in schools. He again showed the faithfulness of His promise by taking this message of His Word and challenging our hearts with the call to serve Him in the foreign field in Africa.

We thank Him for His faithfulness during these intervening years, when the doors were closed to our going out to the Belgian Congo, and for the fields in which He has permitted us to serve in the interim. The period of nearly two years among the Hopi Indian friends in Arizona provided trials and experiences in which we could come to see anew the faithfulness of our lovely Lord. We thank Him for the past five years at Berean

Academy, Elbing, Kansas, where we were privileged to serve and experience the "abundantly above" of God's faithfulness in seeing Him supply our every need of buildings, teaching personnel, finances, and students. We have been privileged to see the ministry of the Holy Spirit in the hearts of young people, turning some from darkness to light, leading others to surrender to His will, and calling some to serve in the regions beyond. Truly, He has been faithful and our lives shall be richer for having been in that community.

As we now launch forth first to Belgium and then to the Congo, we know that "God is faithful," first because He has said so in His Word, and then also because we have experienced it in our lives. We are grateful for His faithfulness in providing so many friends and loved ones who have assured us of their prayers, and for those who by their financial support are making our going possible. And if our going is to be of any value, we are fully aware it must be because of His faithfulness in working by His Spirit for it is "not by might nor by power, but by my Spirit, saith the Lord."

We desire the prayers of God's people in our behalf, first in the study of French this coming year, and then in the ministry of His Word, remembering "God is faithful."

Inman, Kansas

July 20, 1951

Dear Christian Friends,

"But now is Christ risen from the dead and become the first fruits of them that slept." What a message to carry and what a challenge to carry such a message! What a need for it!

When one begins to realize the immensity of the need for a soul-saving message among a lost mankind, one naturally puts forth more effort to fill this need. During our first term of service among the Congolese, we have become more and more aware of the different problems which need to be overcome in the life of the African, before he, too, can realize in his own life, the greatness and power of this message. We have become more and more aware of the need of the power of united prayer. We shall be putting forth more effort to carry this message to more people, more forcefully. We shall be depending on the blessings of God upon His

Word, as it goes forth among non-Christians, in answer to the prayers of thousands of His "warriors."

Our year of furlough has been a pleasant one. We have had the joy of presenting His work in our churches at which time also we had the joy of making many new acquaintances. There have been those times of special joy when we were privileged to share with young people, who felt the hand of God upon their lives, the joys of serving Him in His appointed place.

The time has now come when once more we turn our faces toward foreign shores, again to take up the work to which God has called us. However, this time we will first be sailing for the mother country of the Congo, Belgium, there to further prepare ourselves for the work that lies before us. For this, especially, we would earnestly seek your intercessory prayers in our behalf. After a year's study in Belgium, we shall, D. V., continue on to the Congo there to take up again the work which we left early in 1950. "But now is Christ risen from the dead" and has called us to present Him to the Congolese so that they, too, may be fruits of the kingdom.

In His service,

George, Justina and Loren Ray Neufeld.

"God is not responsible that many of us are not as useful nor as happy as we should be."

THE CHURCH—THE OBJECT OF DIVINE LOVE

(Continued from page 11)

willing sacrifice of Himself tend to further qualify Christ as the Head of the Church, which is His body.

Not only does the church have its headship in Christ; it is also to be purified by Christ that it may be spotless and holy. Christ gave Himself for the church "that he might sanctify and cleanse it with the washing of water by the Word." (Ephesians 5:26)

Christ, looking upon the church in the world, finds it soiled and tainted by the evil of this world system. He awaits the time when its redemption will be completed and its garments will be spotlessly clean.

Just as a bride draws apart for a time in order that she may prepare her wedding garments for her wedding day, so the church of Jesus Christ needs to be set apart from the world and be cleansed and purified for the time when she shall be united with her bridegroom. This cleansing and purifying process is to be accomplished by the washing of the Word. The Word of God searches the very recesses of the human heart; it humbles the haughty; it rebukes the disobedient; it corrects the transgressor; it informs the unenlightened; it stimulates the spiritually dead and dormant; it refreshes and nourishes the thirsty and hungry soul; and it consoles the troubled heart.

As the Word of God probes into your life and reveals existing needs, plead the blood of Christ for cleansing and accept the promises of God by faith. Always remember that the Word is still true, "For the Word of God is quick and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart." (Hebrews 4:12)

The church of Jesus Christ is to be rendered spotless and holy so that it will be ready to take part in that great marriage supper of the Lamb spoken of in the book of The Revelation (19:7, 8). "Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife (the church) hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints."

God has extended to man some marvelous privileges. God calls with tender pleading, "Come unto me," be done with your sin, accept God's proffered gift, allow Him to cleanse, purify, and fit you for eternity. Having your name on a church roll does not assure one of these privileges. You must know the Head, Jesus Christ. He is the Bridegroom. Truly, the Church of Jesus Christ has been and is the object of Divine love.

The Messenger preacher of this issue is Rev. Charles Rupp of Woodburn, Indiana, and now senior student at Northern Baptist Seminary. Mrs. Rupp served as C. I. M. office secretary the past two years.

Congo Protestant Council

(Conseil Protestant du Congo)

By **Harold R. Cook**, Missions editor, **Moody Monthly**

There is an old tale of an African chief whose tribe was hearing the Christian message for the first time. Hardly had members of the tribe become interested in what the first missionary was trying to teach them, however, when another missionary of a different denomination arrived. He, too, tried to win their allegiance and said that some of the things they had learned from the first missionary were not true. This second missionary was followed by another, and then another, each saying that his was the only true message.

Finally the chief called the missionaries together and issued an ultimatum. "Go home," he said, "and get together on what you want to teach my people. Then, when you have come to an agreement among yourselves, come back and maybe we'll listen to what you have to say."

This tale may be apocryphal, and those who love to tell it are usually quite vague as to the place where it is supposed to have taken place. It might be in any one of a dozen places in Africa where there has been some overlapping of activities on the part of various mission societies. But there is one field where it probably did not happen, at least within the present century, and where such a thing is not very likely to occur today. This is in the Belgian Congo.

The lack of harmful competition between Protestant missions in the Belgian Congo is all the more remarkable when we realize that there are in the colony at least forty-four different mission societies, all but half a dozen of which have entered the field since the turn of the century. In fact, thirty new societies entered in less than thirty years.

The secret of the measure of harmony which prevails among the various Protestant missions in the Congo is to be found partly in one of the most effective inter-mission organizations to be found on any field. It is the Congo Protestant Council, whose membership includes the great majority of the missions operating in the colony. It is not a super-mission, dictating the policies of any

mission in the carrying out of its own ministry; it is rather a co-operative agency which has performed a unique and invaluable service in behalf of all the missions. Yet to most Christians in the homelands it is an unknown organization; and because of that lack of knowledge it is likely to be misunderstood and even maligned.

Early History

The Congo Protestant Council is claimed to be the earliest co-operative field movement in the story of Protestant missions. Its origins go back to 1902, when there were only eight societies in the whole vast region of the Congo. There seemed to be little need of worrying in those days about any possibility of harmful competition between the missions; there were too many unoccupied fields into which they could go. Yet there were common problems which faced them all, and there was a desire for fellowship and co-operation in the work. The great Congo River, which was at that time practically the only route into the interior, helped to create some sense of unity among the missionaries, too, as they were thrown into touch with one another while traveling to and from the sea.

So, from January 19 to 21, 1902, the first general missionary conference on the Congo was held at Leopoldville, which is today the colonial capital. Thirty-five delegates were present, some of them traveling great distances to reach the meeting place. They represented six different missions, or three-fourths of those in the land. George Grenfell, the great pioneer of the Baptist Missionary Society of England, was chairman of the conference. According to one who was present, "The conference discussed different phases of mission work, and the status of native Christians in regard to drinking of palm wine, polygamy, and other heathen customs." Even today some of these problems are not entirely solved, though today, as then, "consultation showed a strong sentiment against them all."

This first general conference was followed by others at two-year intervals. During the early years there was much discussion of what came to be known as the "Congo atrocities," the iniquitous treatment of the na-

tives, which aroused such a storm of protest in England and America that it finally led to full assumption of control by the Belgian government. Some of the missionaries were responsible for getting word to the outside world about the deplorable situation, and as a result two of them were even brought into court on charges of libel. But they were cleared of the charges, and one of the factors which helped to bring about new and improved conditions was the unanimous resolutions of this missionary conference.

One of the weaknesses of the conference was that the intervals were so long between meetings that a continuous program could hardly be carried out. So in 1911, after the great Edinburgh Conference on Foreign Missions of 1910, the Congo Continuation Committee was formed. The committee was required to submit any action it took to the biennial general conference for approval, but it was still able to make real progress. It interested itself particularly in the needs of unreached areas, and was in some cases able to secure a harmonious redistribution of districts so as to improve the coverage of the field.

Another of the results of the 1911 conference was the publication of a quarterly magazine called **Congo Mission News**, which is now in its fortieth year. Although there may be other such magazines which exceed it in total circulation (**Congo Mission News** has about 1,300 subscribers, mostly missionaries), there is none which more fully represents the work in its field nor is of more real value to the missionaries. Articles on topics of vital interest to the work are supplemented by news reports from the various missions. An occasional article in French may give the government's ruling on some issue which concerns missionary work, while there are frequent practical items, such as the one on a new treatment for bilharzia, or one on how to care for a camera in the tropics.

By 1918 the missionary force, as well as the number of missions, in the Congo had doubled. Already the responsibilities of the continuation committee had grown to the place where it seemed necessary to take another forward step. The co-operation between the missions had been good, and voluntary gifts from the missionaries had cared for expenses in connection with the conference, but the work was growing too large

for this purely voluntary, part-time service. The next step was the organization of the Congo Protestant Council.

The council represents the missions, and its members are elected on the field by the missions themselves. Since the Belgian government prefers to deal with the missions as such, rather than with individual missionaries, it is expected that every mission which joins the council will first obtain **personnalite civil**, or official registration with the government, and that in addition it will subscribe to the basic aim of building up the Church of Christ in Congo.

Between the Wars

After the first World War the number of missions in the Congo rapidly increased to nearly three times the number at the close of that conflict. This increase might have been expected to introduce some elements of discord among the missions, and it is to the credit of the council and of the co-operating missions that this was held to a minimum. For one thing, the council itself had been engaged in surveying the unoccupied areas and so was in a position to recommend fields of service to the new missions as they entered. Moreover, there was among the missions a remarkable unanimity on fundamental matters of the faith, regardless of denominational differences or differences in other details. In fact, up to the present the conservative evangelical viewpoint has been clearly predominant in the Congo field, and the leadership of the Congo Protestant Council has been notable not only for its ability but also for its deep spirituality.

The interval between the wars was a period of great growth in the work. But there was one element which proved a constant hindrance. Perhaps it was this element also which made the various missions see all the more clearly the need to co-operate. This element was the distinctly favored position granted to the Roman Catholic missionaries in the colony. Although the Roman Catholics had begun their work later than the Protestants, they were making exceedingly rapid advances under the active patronage of the Belgian government, which was itself Catholic. The marvel is that in spite of this unequal competition the Protestant missions were able to advance as they did. For years the Congo Protestant Council confronted this situation on behalf of the missions, and it is

largely through its instrumentality that important changes have been made in the past few years since the second World War.

It was during this period that a second publication was begun by the council. A bi-monthly paper in French for the Congo Christians, it was named *L'Evangile en Afrique* ("The Gospel in Africa"). Since French is the language of the government, and as such the only language current throughout the colony, this little paper is one of the forces which helps to bind together the widespread Church of Christ in Congo.

In 1935 a further co-operative venture was started, though its period of real fruition was not to come until later. This was the joint bookstore in Leopoldville now called *LECO (Librairie Evangelique au Congo)*, whose modest capital was provided by some of the sponsoring missions.

Since World War II

The foundations were laid in the earlier years, but it is in the past five or six years that the values of the work of the Congo Protestant Council have perhaps become most evident.

It had long been apparent that there was no need for any other new missions to enter this field. This is not to say that all parts of the field were effectively occupied. Rather it means that the forty-four missions in the country, if they were properly manned and directed, were enough to carry out the work that needed to be done. The government itself was aware of this fact, but because the Congo Protestant Council has proved so effective in maintaining harmony and co-operation between the missions, it tended to seek the opinion of the council in dealing with any new applications.

So effective, indeed, had the representations of the missions through the council become, that after the close of the war, when a more liberal regime came into power, a decided change of policy was instituted by the government. It now declared that all missions in the Belgian Congo would be on the same footing, Protestants enjoying the same privileges as Roman Catholics. It has taken several years to implement the new policy, but in spite of several changes of administration the plan is being carried out.

One of the most important differences this has made has been in the field of education. The government itself does not intend to

establish its own school system on the elementary level, but prefers to leave this ministry to the charge of the missions. Previously, the Roman Catholic schools were subsidized by the government, while the Protestant schools were not, though all Congolese were alike taxed. Now all schools which comply with the government standards are eligible to receive subsidies, and no restrictions are to be placed on their religious teaching.

Missions also which engage in recognized medical work in the Congo are eligible to receive medical grants from the government, which are of great help in the work.

However, to qualify for these government subsidies means that both educational and medical missionaries must spend not less than a year in Belgium pursuing certain courses of study. Missionaries of some of the missions had previously gone to Belgium, particularly to learn the language, but this is to be somewhat different. It is a requirement for recognition, and the courses are definitely prescribed.

As a result, the Congo Protestant Council decided to set up a Brussels bureau to assist the missionaries of its member missions and to keep in close touch with the government agencies. The council released its able general secretary, H. Wakelin Coxill, of the Regions Beyond Missionary Union, for this important task. To fill his place on the field the choice fell upon a highly esteemed missionary of the Svenska Missions Förbundet, J. Ohrnemann.

The value of this Brussels bureau and the scope of its service can be seen from its report for 1950. During the year there were never less than 145 missionaries with their children in Belgium preparing to go on to Africa. At one time there were 175. Counting missionaries alone, there were 235 who studied in Belgium during the year, of fourteen different nationalities and from thirty-four different mission societies. For these missionaries the bureau must help find living accommodations; it must line them up for the courses they are to take, and in some cases secure tutors; it arranges for passages to the Congo by steamer or airplane, and even acts as a sort of bank; it promotes socials, picnics, etc., for the missionaries, and arranges for some of the gospel meetings; and of course it must constantly keep in

touch with the different colonial government departments.

In the literature field also, new developments have been sponsored by the Congo Protestant Council. In 1946 special attention was given to the needs of Congo's Christian women in the publication of a new periodical with the name **Congo Hearth**. In that same year it prepared an excellent map of the Congo, showing all the mission stations of the forty-four missions at work there. At present it is engaged in carefully bringing this map completely up to date. For years it has compiled annual statistical reports concerning the work, reports which could well serve as a model for many another field.

Under the leadership of Dr. George W. Carpenter, the bookstore, too, has seen a vast increase in its ministry since the war. In 1947 it moved into its own new building, where for the first time it had adequate space for its needs and for expansion. Then in May, 1948, LECO opened its printing department to provide a new avenue of service to the missions. It solved the problem of the printing of **Congo Mission News** and **L'Evangile en Afrique**; it was able to provide some printed materials for which there had long been a real need on the field; and it offered a printing service in various languages to those missions especially which could not maintain their own printing establishments.

Last year the bookstore had sales of nearly five million francs, while the press did work for almost a million and three-quarters francs. New books published during the year came to 179,000 copies, an extremely useful contribution in these days of rapid increase of literacy.

Nor did the council overlook the ministry of radio, even though it could not be expected to have as much importance in the multi-lingual Belgian Congo as in America or some other advanced areas. For a short time a program was broadcast over a private station. However, more recently Radio Congo Belge, the government station, has decided to include some religious programs and offered to the council a half hour every third Sunday evening for a Protestant broadcast. It was specified that the speaker should be of Belgian nationality, but they later modified this condition to allow the use of Congo pastors, whose messages have been well received.

Just a year ago another opportunity was

offered and accepted. The provincial government signed a formal agreement with the Congo Protestant Council for the provision of a professor of religion for the Protestant students attending the Athenee, which is a government lay school for white children. According to the agreement, the one who is appointed is given full status as a regular professor of the Athenee.

Conclusion

Yet in speaking of all these accomplishments of the Congo Protestant Council and the great value it has been to the Christian missions, there is one thing that we must bear in mind. The council itself is not an organization independent of the missions. It is the missions who have constituted it, who control it, who by their co-operation make its work possible. Its very foundation lies in the earnest desire of the missionaries to work together in harmony in their efforts to establish the Church of Christ in Congo.

Some of the missions have loaned personnel to the council to help carry on its work. Some have made available the use of their facilities, such as, for example, printing presses. All co-operate in providing information which may help others, and especially for the statistical reports. All are expected to bear some share of the financial burden. Each year the presiding officer of the council is chosen from a different mission, and the general secretary, so far as he is able, attempts to come into personal touch with all the different fields and missions.

Nor has the council even today forgotten its former purpose to point out where the needs are greatest. In this year's annual meeting attention was called to "the urgent need in urban centers to which rural populations are being drawn in increasing numbers." "Some of these centers," it reports, "are actually non-occupied mission fields."

As we scan the mission fields of the world, we personally have not seen any finer example of what true Christian fellowship and co-operation between missions can accomplish than this which, without compromising any essential principle, has proved itself able to forward with a united purpose the cause of Christ and His Church.

—Reprinted from MOODY MONTHLY.

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FINANCIAL REPORT

Receipts for months of June and July by conferences.

CENTRAL

Missionary Allowances	\$ 704.47
Evangelistic	60.00
Educational	8.00
Children	210.03
Medical	135.00
General	\$ 3,254.55
Special:	
Bible Memorial fund	90.00
Irwin Miller Legacy	931.50
Roy O. Yoder, personal	20.00
L. O. Keidel, personal	10.00
Total Central	\$ 5,423.55

E. M. C.

Missionary Allowances	\$ 2,500.00
General	2,500.00
Medical	20.00
Insurance	152.44
Special:	
Bible Memorial fund	77.40
Promotional	1.00
Total E. M. C.	\$ 5,250.84

E. M. B.

Missionary Allowances	\$ 773.87
Operating Budget	388.50
Outfit allowance	400.00
Insurance	68.79
Passage	173.00
C. I. M. History	2.50
Evangelistic	15.00
Total E. M. B.	\$ 1,821.66

GENERAL

Clothing	\$ 26.43
Missionary Allowances	2,362.74
Operating Budget	758.50
Passage	2,640.00
Outfit Allowance	250.00
Insurance	414.53
Evangelistic	30.00
C. I. M. History	8.75
Special:	
Samuel Entz, personal	30.00
Selma Unruh, dwelling	212.11
Mutena Truck	62.00
Total General	\$ 6,795.06

Other than Central, E.M.C., E.M.B., and General Mennonite Conferences.

Missionary Allowances	\$ 481.25
Evangelistic	126.35
Promotional	8.00
Medical	2.00
Special:	
Bible Memorial fund	30.00
Elmer Dick, personal	20.00
Aganetha Friesen, personal	5.00
Anna Quiring, personal	15.00
Tina Quiring, personal	15.00
Total Others	\$ 702.60
TOTAL RECEIPTS	\$19,993.75

"A good habit is a good investment."

* * *

"The reward of one deed is the power to do another."

* * *

"Only the church to whom God means everything, can make Him mean anything to mankind."

* * *

"The hand that rocked the cradle now walks the dog."

* * *

"The way to Heaven—take the first turn to the right; then go straight ahead."

* * *

"No joy is complete until it is shared."

* * *

"Honesty leaves off where misrepresentation begins."

* * *

"There are even more idle minds than idle men."

* * *

"Enter church to worship, depart to serve."

* * *

"Ultimate goals are won by sound ideas, rather than by sound."

* * *

"Perhaps the soul of our time is so rotten because the 'salt of the earth' has lost its savor."

* * *

Faith is an experiment that has become an experience.

* * *

The family altar would alter many a family.



A Congo Inland Mission Outstation

Heathendom's Call

Ralph W. Harris

Stand with Moffat upon an African hill and see in the dawn of the early morn the smoke curl upward from thirty villages where the name of Christ is unknown; take your journey along the broad banks of the Yangtze and mingle with China's innumerable multitudes, 30,000 of whom pass into the Great Beyond with the setting of every sun; follow the throngs of pilgrims to the Ganges as they seek to wash away their pollutions in its sacred waters; think of the millions in our own land who know nothing of the saving grace of Jesus Christ revealed at Calvary; and as you meditate on these scenes, ask yourself the question, "What have I done to pay my debt to a heathen world?"

Pause for five seconds! One—two—three—four—five! Somewhere, scattered over the wide expanse of earth, from the frigid wastes of Siberia to the frozen plains of the Antarctic; from the hurrying throngs of American cities to China's myriad tribes—somewhere, in that brief time, six hearts have ceased their pulsations; six bodies have given a last convulsive shudder to lie still forever; six spirits have left their temples to

meet their Maker at the judgment—and a Christian church, too much engrossed with time's trifles to heed the cry of eternity's tragedy, does not find time to devote even one-half hour a day to intercessory prayer!

Souls dying, perishing in Stygian blackness without hope in Christ, going down to a Christless grave with no knowledge of God's atoning sacrifice or His power to save, and thousands of Christians give nothing to speed the light to them, that they, too, might live.

Awake, Christian, awake! A clarion call peals forth, bidding you to arouse yourself from lethargy, to shoulder your responsibility. This is no time for the Church to slumber. This is a call to arms!

The yellow hordes of the Far East, the swarthy multitudes of India, the ebony races of Ethiopia, the Caucasian millions will rise up in judgment against an indolent Christendom. "What hast thou done? The voice of thy brother's blood crieth unto Me from the ground."

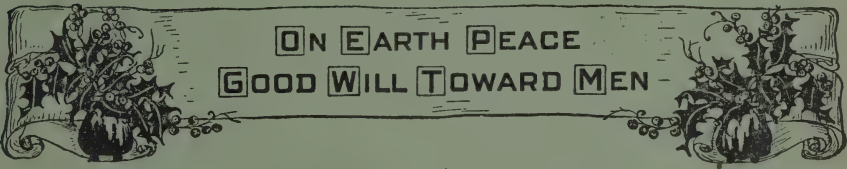
What have **you** done? What are you **doing**? More important, what **will** you do?

THE CONGO MISSIONARY MESSENGER

Goshen College Lib
IND NOV 17 '51

NOV 17 '51

A Blessed Christmas Season to All!



The African children had never known of a Blessed Christmas
until the Missionary came

THE CONGO INLAND MISSION

A Co-operative Mission in the Belgian Congo

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STATIONS AND MISSIONARIES

Charlesville—Kasai District

Rev. and Mrs. Harold Graber
 Rev. and Mrs. Robert Bontrager
 Miss Aganetha Friesen
 Miss Anna V. Liechty
 Miss Tina Quiring

Mutena via Tshikapa

Rev. and Mrs. Samuel Entz
 Rev. and Mrs. Levi Keidel
 Miss Fannie Schmallenberger
 Miss Mabel Sauder
 Miss Lodema Short

Nyanga via Tshikapa

Rev. and Mrs. Frank J. Enns
 Rev. and Mrs. John B. Jantzen
 Rev. and Mrs. Arthur B. Janz
 Miss Anna Quiring
 Miss Kornelia Unrau

Mukedi via Kikwit

Rev. and Mrs. Vernon Sprunger
 Dr. and Mrs. Merle Schwartz
 Rev. and Mrs. James Bertsche
 Mr. and Mrs. Lawrence Rempel
 Miss Agnes Sprunger
 Miss Erma Birky

Tshikapa

Rev. and Mrs. A. D. Graber
 Rev. and Mrs. Allan Wiebe

Banga via Charlesville

Rev. and Mrs. R. F. Schnell
 Mr. Ernest Yoder

Bruxelles, Belgium

Rev. and Mrs. Geo. B. Neufeld

Rev. and Mrs. Waldo Harder
 Rev. and Mrs. Peter Buller
 Miss Lois Slagle
 Miss Lena Friesen
 Miss Marie Diller

On Furlough

Miss Selma Unruh
 Miss Agnes Lutke
 Rev. and Mrs. Elmer Dick
 Rev. and Mrs. Glenn Rocke
 Rev. and Mrs. Henry A. Toews
 Rev. and Mrs. Roy O. Yoder

Retired

Rev. and Mrs. John P. Barkman
 Rev. L. B. Haigh
 Mrs. Emma Moser

Recently Accepted

Mr. and Mrs. Ellis Gerber
 Miss Sara Friesen, R.N.

ADDRESS OF OUR MISSION STATIONS

Mukedi via Kikwit
 Congo Belge, Africa
 Charlesville
 Congo Belge, Africa
 Banga via Charlesville
 Congo Belge, Africa
 Mutena via Tshikapa Congo Belge, Africa
 Congo Belge, Africa Tshikapa
 Nyanga via Tshikapa Congo Belge, Africa
 The above missionaries represent the following religious bodies:
 General Mennonite Conference (22)
 Central Conference Mennonite (12)
 Evangelical Mennonite Conference (16)
 The Evangelical Mennonite Brethren (13)
 Missionary Church Association (1)

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THE CONGO MISSIONARY MESSENGER

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Associate Editors: Rev. C. E. Rediger, Mrs. C. E. Rediger.

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Challenging God

"And he, trembling and astonished said: Lord, what wilt thou have me to do?" Acts 9:6.

Saul's question was a challenge. "Whatever Thou mayest require of me, be it toil and hardship, sacrifice and self-denial, shame and death, I am ready to obey." His later life was proof of the sincerity of his challenge.

What tremendous significance it would have for the work of the Church if all Christians joined the apostle in his challenge: "Lord, what wilt thou have me to do?" What eagerness to win souls would become evident on every hand! What fervent prayers would mount to the throne of God for His benediction upon the efforts of the Church to save a world lost in sin! What an outpouring of gifts there would be to support and expand the work of the kingdom in all parts of the world! What a rush for enlistment in the service of the Lord on the part of young men and young women who should be privileged to witness!

The Lord challenges us in these latter days of the world to redouble efforts in His kingdom. He spared not His own Son, but gave Him up for us all, that through Him we might have forgiveness and an inheritance with them that are sanctified. Are we, His children and heirs of life, ready to challenge Him?

HEADQUARTERS NEWS

Paul Toews who has enrolled in LeTourneau Tech, recently underwent an operation for hernia. Paul's address is LeTourneau Tech. Institute, Longview, Texas.

* * *

Rev. and Mrs. Glenn Rocke spent Sunday, October 7th, with the congregation at Pioneer, Ohio. Rev. Rocke served the Pioneer Church three years before going to Africa. Appointments were also filled at Archbold, Stryker, Bluffton and Wauseon in Ohio and at Adrian, Michigan.

* * *

Mr. and Mrs. Ellis Gerber have organized a C.I.M. prayer band at Goshen College meeting each Sunday afternoon. The group is available for programs during the year. Write Ellis Gerber, Goshen College, Goshen, Indiana.

News from Africa

Rev. V. J. Sprunger of Mukedi, has just completed his annual inspection and evaluation of all C.I.M. Schools. Rev. Sprunger's work is accepted by the government. He has also served as school inspector for other missions' schools.

* * *

Rev. and Mrs. Robert Bontrager arrived at Charlesville on the afternoon of September 25th. They went by plane from Leopoldville to Tshikapa where they were met by Rev. A. D. Graber who took them to Charlesville in the truck. The Bontrager's baggage did not meet them in Matadi so they are still living out of their suitcase.

* * *

Over sixty Christians received water baptism at Nyanga Sunday, September 30. They also partook of their first communion service. Brother V. J. Sprunger was present and gave the message from the Word.

* * *

Passage has been applied for Miss Anna Liechty to return for her first furlough. Travel to Africa is quite heavy and her vessel has not been named as yet. Miss Liechty plans to take further preparation at Goshen College during her furlough. Miss Liechty's home is in Berne, Indiana.

The Allan Wiebe family were met at Kikwit by Mr. and Mrs. Lawrence Rempel, Saturday, October 13th, and taken to their new home at Tshikapa. Rev. A. D. Graber writes that two bedrooms and the bath of their new home were completed, ready to live in. We rejoice with Rev. and Mrs. A. D. Graber in having these missionary companions to fellowship with.

* * *

Bradley Dean Graber arrived in Congo, October 3, to live with his parents, Rev. and Mrs. Harold Graber, his brother Stanley and sister Carolyn.

* * *

Miss Tina Quiring teaches in the C. A. P. school at Charlesville using the French language and in the primary school in the native Tshiluba. She then converses with fellow missionaries in English. She says there are times when one finds it difficult to switch from one language to another, especially when one is very tired.

* * *

Rev. Sam Entz writes enthusiastically about a recent tour to the outstations in the Mutena district. He is looking forward to using the new panel truck for this itinerating work.

News from Brussels

Lena Friesen writes:—

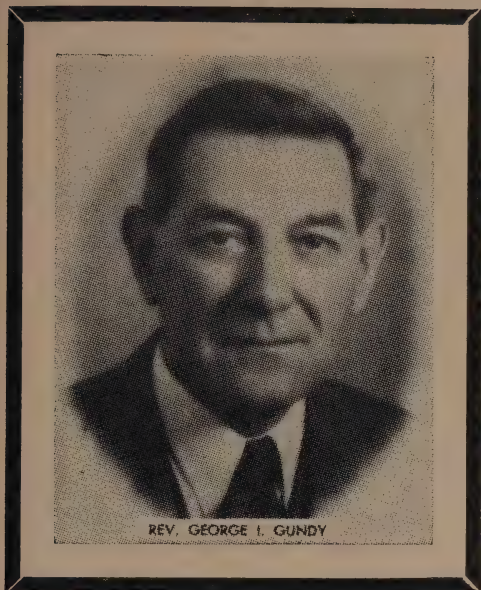
We have class from 8:00 to 9:00 a.m. and 2:00 to 3:00 p.m. every day except Friday in the morning and Saturday in the afternoon. This gives us ten hours of class a week besides private lessons. I spend three hours a day getting to and from classes by tram. I enjoy the classes very much and the teacher is very patient and helpful to those who know very little French. In our class we have some students who have had no French at all and those who have had several years, besides using it in Congo five years. There are about fifty in the class.

* * *

Peter and Gladys Buller say:—

We feel we have had as much grammar given us in these three weeks as one would get in one Semester in College in America. We cannot say how much our month of French, before classes started, helped us! Others who just arrived in time for classes

(Continued on page 20)



Summoned,

Promoted,

Rewarded,

Gone Home

Rev. George I. Gundy, pastor of the Mennonite church at Meadows, Illinois, passed away Sunday night, Sept. 16th, at the home of his son, Donald, at Woodburn, Indiana, after an illness of five weeks. Funeral services were held Wednesday afternoon, Sept. 19th, at the Meadows Mennonite church, with burial in the Washington cemetery.

Officiating ministers were Rev. Lee Lantz of Winona Lake, Indiana, Rev. Lotus Troyer of Carlock, and Rev. Frank Mitchell of Meadows, Illinois. A male quartet composed of Joseph Sommer of Chenoa; Ted Sommer of Pekin; Melvin Norquist of Peoria and Richard Baum of Carlock, sang "Great Is Thy Faithfulness," "I Will Pilot Thee" and "Beyond the Sunset." Miss Ruth Streid accompanied at the organ.

Pallbearers were George Sommer, Jacob Roche, Orville Bertsche, Jess Streid, Arthur Streid, Sr., E. A. Zimmerman, E. J. Raber, and Arthur Bertsche. Honorary pallbearers were members of the Board of Home and Foreign Missions, members of the Board of the Meadows Mennonite Home and visiting ministers.

Rev. George I. Gundy was born April 3, 1880 at Carlock, Illinois, a son of Jacob

and Helena Kinzinger Gundy. He was united in marriage to Clara Strubhar at Washington, Illinois, on January 6, 1904. He farmed near Washington for 22 years. He was ordained to the ministry on October 4, 1909 and served as pastor of the Congerville Mennonite Church for 15 years.

Rev. Gundy moved to Meadows in 1925, where he served the Meadows Church as pastor until his death. He also served as superintendent of the Meadows Mennonite Home for 22 years, retiring from that position 4 years ago.

He served for many years on the Board of Home and Foreign Missions and was a member of the Congo Inland Mission Board for 9 years, Chairman of the Ministerial Committee and a member of the Advisory Committee of the Young People's Union of the Central Conference.

Survivors are his wife; two sons, Gordon of Graymont, Ill., and Donald of Woodburn, Ind.; a brother Lloyd of Normal; three sisters, Mrs. Lina Garber and Mrs. Ernest Zoll of Carlock and Mrs. J. F. Sakemiller of Bloomington. Ten grandchildren also survive. One son, Ralph, two brothers and four sisters preceded him in death.

Letters from the Field

Tshikapa,
Aug. 20, 1951

Dear Friends and Co-laborers,

July 3 marked the beginning of the second semester of our school. Congo is reputed as being "the land of approximate times" and many times it seems as though it must be true. At least the date for the opening of the school never seems to be taken very seriously and it is nearly always a week until every one decides it is time now to get back to school and work. At the beginning of the year there were about 300 in school but the attendance has dropped off somewhat toward the end. We are anxiously awaiting the arrival of the Allan Wiebes for help in the school work here. Both the teachers and the students need a bit more supervision.

Friday, the 13th of July was a red letter day in the history of our medical work here in Tshikapa. Up to that time we had been taking care of from 45 to 50 patients a day from our store box dispensary at our back door. What a blessing it was to move into our new dispensary even though we are still occupying only one room and the back veranda. The building will soon be finished and then we will have a spacious place in which to do the medical work. Today was a busy day for it was "needle day." The native seems to have gotten the idea that all really good medicine comes by the route of a syringe and needle and sometimes it takes a good bit of persuasion to convince him that all other kinds aren't worthless.

About 3 weeks ago Bilonda came to our door begging us to do something for her only child, Yanga. One look told us the child was so full of worms and malaria of long standing that surely it could not last long. However we told her to go to the dispensary and that we would try and do what we could for the baby. When we tried to give it quinine for the malaria it vomited several large worms. Even so we began injections of liver extract and malaria treatment, but the day before we left for our

trip to the lake the child looked so bad that I was sure it was dying, so I told the mother that she might go to her people in the village for the child was surely dying. With heavy hearts we committed her and the child to the Lord. How surprised I was on my return to find her back at the dispensary with the child looking much better. Surely the Lord does give wisdom and help when we are at a loss to know just what to do.

Happy experiences and recompenses do come. The other Friday at the close of a busy day one of the school teachers came with four students saying they wanted to accept Christ. How glad we are to take time to point them to the Saviour.

We spent ten days at Lake Madimape the first of Aug. giving the place a bit of a face lifting. The roofs as well as the buildings in general have been in need of repair for some time. No one felt he could spend a long time away from his station so a group from the various stations agreed to go and take their workmen so that the job could be finished quickly. Mr. Enns from Nyanga, and Mr. Rempel from Mukedi, Mr. and Mrs. Samuel Entz and Archie and I made up the group with some 40 native workmen. The whole place took on a quick gleam and glitter with new aluminum roofing—new ceilings instead of the bamboos and the newest blend of whitewash.

A large elephant visited the manioc fields of a village near the lake on Monday night of Aug. 6. The next morning the Bashilele hunters started out to find him. Some twenty heavily loaded shots were fired along with many arrows but he was a tough one and all that only angered him and he turned on them and one poor fellow was unable to escape. His body was gored in several places by the elephant's tusks and was literally torn in two. They found his legs about six feet away from his trunk. It was a sickening sight. The village was in quite an uproar in mourning when we arrived. All the hunters had gathered around with their knives, bows and arrows and guns in

their hands, wailing and dancing. The poor man's wife had prepared food for her husband and of course he never returned to eat it. When we arrived she had placed that food in a little basket on top of her head and was walking about wailing and mourning. What a pathetic sight she was; her body smeared with whitewash and about 40 or 50 tiny fish baskets the size of tin cups tied about her waist and hips. What a picture of the fear and hopelessness of a people without the Lord Jesus Christ.

The following Sunday night we returned to the village for a moonlight service with all of our workmen. Thirteen men accepted Christ. However one wonders just how soon Satan will be around to try and snatch up the seed. They need your continued prayers.

Yours in Christ,
Irma and Archie Graber.

CONCERN FOR THE LOST

What would you do if you lost your purse, your wallet, your small son or daughter? The answer is obvious. No stone would be unturned until the lost was found. In contrast to this one is grieved to see the lack of concern upon the part of the Church for men and women who are lost in sin; not just for time, but lost for all eternity. With lost men and women all around us small are our efforts in reaching them for Christ.

Let us be Thankful!



C. I. M. Mutena Station
via Tshikapa
September 6, 1951

Dear Friends:

This is a beautiful sunshiny morning. The heavy showers of the past few days have officially ushered in our rainy season. The grass is wearing a refreshful green coat and some of the trees are getting new leaves. The cannas are beginning to peek through our red loamy soil and the lovely Queen Lilies have already bloomed. The birds are challenging each other in doing their best for us. A few fleecy white clouds are floating in the azure blue sky. Everything about us seems so calm and composed. Indeed one is glad to be alive and able to pursue the daily tasks.

The Africans are very busy planting corn, peanuts, cassava, kafir corn and a few other odds such as tomatoes, onions, potatoes, etc.

We missionaries are busy with our backyard gardens. Some things are already up but as usual the insects are taking their share of the plants. Our river-gardens are still producing but some low places have already become swamps.

Many of our school children are sick with colds, malaria and illnesses peculiar to the change of seasons.

During the past few weeks some of us missionaries and our assistant pastor Kadima Isaka have made trips to nearby villages. Several Camps have also been visited and the people for the most part were quite receptive to the Gospel. Many souls have been saved and reclaimed.

Some of us made a trip to investigate the possibilities of opening up other Regional Schools. We found the chiefs very willing to cooperate and in two places plans are going forward and sun-dried bricks are being made for the new Chapels, teachers' homes and class rooms.

We are glad for our Sunday School. In one of our women's classes quite a number have accepted Christ or been reclaimed. Many of these poor ignorant mothers-to-be know very little about the Lord. Some come from places where there are no teachers of the Word. Most of them have unsaved husbands and couldn't read if they had one. Under such circumstances these women will

find it very difficult to live consistent Christian lives.

Some of our out-station teachers are sending us their roll call books and lesson plans every month to be checked. We are pleased with the work some of them are doing but very much displeased with the little others are trying to do. We feel sorry for one of our out-station teachers who has recently lost three of his younger brothers. His only remaining sister is also very ill at this time and facing death. Quite a few members of this family have been stricken by the same disease. From what the Africans say Tuberculosis must be the robber that is robbing these particular homes of their loved ones. We are praying much for this man because we know unless he puts his whole trust in God he will never stand the test. The Africans do not have a healthy attitude towards affairs of this nature and most of their words will be a real hindrance in permitting the grace of God to do its work in the lives of those who are concerned.

We are glad for the interest our Church Members are showing in our Sunday afternoon membership meetings. We aim to have them once a month and we trust that they will be a real help to our people.

Our monthly day of Prayer is proving a blessing to all of us and we are still asking God for an out-pouring of His Spirit upon us here at Mutena.

Do not forget to pray for us and our African Christians. Do not forget to pray for the many who are still outside of Christ. Nothing can give us the victory but prevailing, persistent and positive prayer.

Many thanks to all of you for your interest shown to us in so many ways. May the Lord bless us richly as we labor together for Him in the Congo.

Yours for Christ,

Fanny A. Schmallenberger.



Mutena
September 9, 1951

Dear Christian Friends,

"Hitherto hath the Lord helped us."

Congo has been a land of new things and interests to us. We are now at the change of season, and one never knows when a shower will come. The grass has gotten beautifully green again after a season of being dark brown. The trees that lost their leaves are getting new ones again. The station again looks like springtime.

Levi and the Entz's have been doing some itinerating on Sundays with the native pastor. They have been coming back with glowing reports of many people turning to Christ. We pray that they will stay true to Him. How we wish that we had enough teachers to place in these villages so that these babes in Christ would be fed on the Word.

Most of us have our wet season garden planted. It's interesting to watch the little plants pop their heads though the soil. We have been eating much endive and lettuce from last season and the cabbage and tomatoes will soon be ready.

We are well and happy that the Lord has called us to the Congo for we know He has.

Sincerely,

Mrs. Levi O. Keidel, Jr.

BE A SELF-STARTER

Don't wait for some one to tell you

What needs to be done or just why;
The world always gives its best blessings
To the one who observes with quick eye.

Whose hand goes out on occasion
To welcome, to lift and to guide;
Who's always delighted to carry,
And not always seeking to ride.

Don't expect some one else to crank you,
To explain, or give you the cue;
The world needs men with self-starters,
Who see and are willing to do.

—H. O. Spelman.

If we have the right side of an argument, we spoil it when we manifest a wrong spirit.

Book Review

Missionaries to Africa, prospective African missionaries, and in fact anyone who is interested in the African missionary enterprise should read **African Ideas of God**. It is a 308 page volume edited by Edwin W. Smith, printed in London, England, and was first published in 1950. It is a symposium by twelve contributors. All of them spent time in Africa and qualify to write on the subject. They include only native ideas of God which makes this book valuable in helping one to get a grasp of the theistic concepts of the African.

Although the editor does not claim to give an exhaustive treatise, there is a good representation of the continent south of the Sahara.

In reading this book one finds a wealth of information including answers to the following questions:

Do native Africans have a monotheistic idea permitting them to readily comprehend the Christian concept?

Is there any sense of morality and ethics among the natives?

Is all religion good?

Can a missionary easily learn the natives' customs and theistic beliefs?

Is a large attendance in native worship assemblies always due to sincere Christian motives?

What are some of their myths?

Has the influence of Christian missionaries reached beyond the ranks of definite converts?

How important is education for Africans?

Is it proper for Africans to have worship services in "ugly barns" and use "ill-translated hymns and sermons of the past?"

Ellis Gerber,

Goshen College, Goshen, Ind.

Thankfulness is the indispensable ingredient.

FARE-YE-WELL

Dear Friends of the Congo:

"I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass and cut in sunder the bars of iron."

As we look forward to the field of our calling, this verse takes on new meaning for us. The Lord not only promises to go with us, but says that He will go before us. We count it a privilege that the Lord has counted us worthy to be His ambassadors in the Congo.

During these final weeks of preparation we have so definitely felt the Lord's nearness to us. And as our sailing date draws near we feel more keenly our utter dependence upon God and the prayers of His people.

Long before we were married the Lord called both, my wife and I to the field of Africa. However it was only after we married that we fully yielded our lives to Him for service. Since then He has been leading us in a marvelous way.

Our desire as we go forth, is that the Lord might use us to the salvation of many a Congolese. Would you, friend of the Congo, pray to that end?

Yours for the Congo,

Art, Martini and Larry Janz.

WITHOUT CHRIST

Christ is the Way—Men without Him are like Cain, wanderers, vagabonds.

He is the Truth—Men without Him are liars, like the Devil of old.

He is the Life—Men without Him are dead in trespasses and sins.

He is the Light—Men without Him walk in darkness and know not whither they go.

He is the Vine—Men who are not in Him are withered branches prepared for the fire.

He is the Rock—Men not built on Him are carried away by the flood of judgment.

He is the Bread and Water of Life—Men without Him will hunger and thirst through all eternity.

O blessed Lord Jesus, how much better were it not to be than to be without Thee; never to be born than to die without Thee and eternally to need Thee!—**Maryland Tract Society (Reprinted from The Christian Digest).**

Our C. I. M. Sec. - Treas. and His Family



Mr. and Mrs. H. A. Driver and daughters.

The board of CONGO INLAND MISSION has for sometime felt that it would be profitable to our advancing cause if a member of the board would again visit our Mission field. At the annual meeting last April, it was decided that steps should be taken that Brother Harve A. Driver visit the field in the Congo sometime during this year. With this in mind Brother Driver has therefore planned his work and that of the C.I.M. office accordingly. At the regular meeting of the Executive Committee on July 17, Brother Driver was authorized to plan his trip to the Mission field so as to be there for the annual field conference to be held the second week in December, and also attend the annual meeting of the Congo Protestant Council, which is to be held during the month of February, 1952.

The purpose of the visit will be to become acquainted, first hand, with the work in Brussels, Belgium, where we have missionaries preparing to meet the requirements of the Colonial standards for the Educational and Medical phase of our Mission work and to counsel and advise with our missionaries on the field since the rapid advancement of the country can seriously affect our Mission work.

Brother Driver grew to maturity in Kansas,

and Colorado and graduated from Goshen College in 1930. He then taught in the Junior and Senior High School at LaJunta, Colorado for seven and one-half years. While at LaJunta Priscilla Liechty, R.N., became Mrs. Driver. They have two daughters, Barbara and Phyllis. The Drivers are at home at Wauseon, Ohio and members of the E.M.C. Church. For twelve years Brother Driver has been a business associate of C. W. Liechty in the production of broilers and turkeys. His acceptance of responsibility with the Congo Inland Mission is an experience of his conviction that a Christian must place the Church and her cause above everything else.

Brother Driver plans to be away for about five months, and will keep us informed through the columns of the Messenger. Our prayers and well wishes for a "bon voyage" and God's choicest blessings, to attend our brother as he leaves on November 15, D.V. He will be missed by his family and in the work here at home, yet the blessing and inspiration that his visit will mean to our missionaries and to the native church, will by far recompense for every sacrifice. Since we are "workers together with Him" we pledge Mr. and Mrs. Driver our sincere prayers and to do our best here at home, for the promotion of the work which the Lord, himself has commissioned us to do.

(Condensation of sermon given at Central District conference, Gridley, Ill., in August.)

By Rev. Robert W. Hartzler

All times are trying times for Christians. From the moment a person in any age undertakes to follow Christ his faith is being tried. To what spiritual depths will he be willing to go with Jesus Christ? To what heights of obedience will he follow the Master? What will be the measure of his love to God and to his fellow men? The answer which is given to each of these questions is determined by the spiritual adequacy of the individual.

I

It is no secret that many of those who cry, "Lord, Lord," today are really spiritually inadequate persons. Many of those who make up the membership in our churches have given up in the effort to be anything better than little centers of self-concern. Most such people are frustrated and disillusioned so far as the Christian life is concerned. It isn't what its cracked up to be. They see no visions and dream no dreams; they feel no power. They have been like trees without roots or rivers with only fitful sources of supply.

Why is this so?

Call it the Devil; call it the System; call it the World; call it what you will, the result is apparent. I believe that there are four important falacies,—false assumptions,—by which many nominal Christians live which put them out of touch with the sources of spiritual power.

1. That the matter of our beliefs may best be left to the preachers. It's strange how many Christians dismiss as unimportant the doctrines to which we hold. But doctrines are basic beliefs. And the beliefs of a man are the things which determine his actions. "As a man believeth in his heart, so is he." The beliefs which a man holds form the skeleton or framework of his Christianity,



Rev. Robert Hartzler

and as such are terribly important. It makes a world of difference, for example, whether you believe that God hears and answers prayer. When a man abdicates interest in Christian belief he becomes a spiritual weakling.

2. That accomplishment is more important than love. In our world the pearl of great price is thought to be achievement. Men will sell their souls for achievement. But this is wrong. Jesus taught that accomplishment is nothing and love is everything. Accomplishment is not God; we must cease to worship it.

3. That you really can't expect anything sensational from prayer. Set this common unvoiced opinion over against Jesus statement that "Whatsoever ye shall ask in my name believing, it shall be done unto you," and you get some idea of the wrong direction in which some of us have been moving.

4. That we still have plenty of time. How many scores of persons are there here tonight who have been entertaining the thought that sooner or later they are going to become better Christians than they have been up to this point. This idea that we can do it later weakens us terribly. It removes all sense of urgency.

(Continued on page 17)

PRAYER CHANGES THINGS

Prayer the Power of

PRAYER

for our Congo Inland Mission work.

SUNDAY, DECEMBER 2. Pray for the C.I.M. missionaries—

1. Pray that they may have grace and strength to fulfill their obligations.
 - a. To God
 - b. to the African Christians and non-Christians
 - c. to the Belgian Government
 - d. to the C.I.M. Board
 - e. to the home constituency
2. Pray that spiritual power might be given them as they wrestle against heathenism, sin and a non-Christian civilization.
3. Pray that patience, love, and wisdom may be multiplied to them as they face the solving of many difficult and perplexing problems.
4. Pray that they may win many of the Europeans to the Lord also.
5. Pray that their ministries may be living, teaching, and preaching the Gospel.

MONDAY, DECEMBER 3. Pray for the C.I.M. African Churches—

1. Pray for a real revival among the 12,000 members.
 - a. that sin may be confessed to God and to each other.
 - b. that many may consecrate themselves fully to God and His service.
 - c. that material gain might be sacrificed for God's cause.
 - d. that many backsliders may return to God.
2. Pray that many young men may present themselves to God as teacher-evangelists in our needy out-villages.
Pray that many young women may be willing to be soul winners also.

TUESDAY, DECEMBER 4. The Assistant Native Pastors—

1. Pray that our assistant pastors may feel their grave responsibilities:
 - a. to God
 - b. to their own churches
 - c. to C.I.M.
 - d. to their own unevangelized peoples.
2. Pray that they may realize the joys that come to those who serve in like service.
3. Pray that they may be humble servants of the Lord.
 - a. realizing first of all that they may be servants—not chiefs.
 - b. that they should be examples in all matters of life and conduct.
4. Pray that they may have grace and wisdom to cooperate fully with the missionaries and the home board in establishing an indigenous church.

WEDNESDAY, DECEMBER 5. The African Leaders (other than pastors).

1. Pray for the deacons—teachers—evangelists—Sunday School teachers—song leaders—school teachers—children's and women's workers—speakers and all leaders.
 - a. that they might realize their responsibilities to God and the church.
 - b. That they might have real joy in serving the Lord and their own people in humility and love.
 - c. that they may be true witnesses to His saving and keeping grace.
 - d. that they may have the courage to stand against their evil customs and superstitions.

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THINGS CAN CHANGE PRAYER

Missionary Programs

PARTNERS

Scheduled for December 2—December 8

- e. that they learn to be good stewards of all that God has given them.

THURSDAY, DECEMBER 6. The Unreached natives on our stations and in our areas.

1. Pray for the unsaved boys and girls in our station and outstation schools.
2. Pray for the unsaved workmen on our stations. (They live in the villages but come in to carry water, chop wood, make bricks, etc.)
3. Pray for the unsaved that come to the stations for medical aid.
4. Pray for the mothers, who come to our maternity wards.
5. Pray for those who live in outstation villages where teacher-evangelists preach and teach the Word.
6. Pray that many living in various camps may have the privilege of hearing the Gospel and be saved.

- a. that the C.I.M. boys and girls may have the opportunity of attending schools conducted by our own mission.

- b. that C.I.M. may conduct such schools within the camps, by capable African teachers.

7. Pray for the prison work at Tshikapa.

8. Pray for the work in our African hospitals.

FRIDAY, DECEMBER 7. Pray for the Home Constituency—

1. That every conference member may have a desire to see souls saved.
2. That every member may continually pray for C.I.M. and its activities.
3. That our vision may be enlarged to mission activities.
4. That we may seek and know His will regarding our part in this work.
5. That we may learn to "worship the Lord with our tithe and offerings."
6. That we may never be content until we have learned to "give cheerfully," ourselves, our time, and our monies.

SATURDAY, DECEMBER 8. Pray for the C.I.M. Board Members—

1. That they may find grace, strength, and wisdom to faithfully carry out their grave responsibilities.
 - a. to God
 - b. to the field
 - c. to the home churches
 - d. to the Belgian Colonial Government.
2. Pray that they seek earnestly to do God's will:
 - a. in directing the work at home and in the Congo.
 - b. in the accepting of new missionaries.
 - c. in contacting new recruits.
 - d. in solicitation and distribution of funds.
 - e. in the necessary promotion program.
3. Pray that the Lord may bless the united efforts of all the affiliating conferences of C.I.M.
4. Pray that "The Congo Missionary Messenger" may prove a blessing to its readers.
5. Pray much for the expansion program,
 - a. that new interest be created.
 - b. that efforts may be redoubled.

MINUTE MEDITATIONS

Compiled by Mrs. C. E. Rediger

It didn't take the devil too long to discover he could do the Church of Christ no harm with his attacks upon it from the outside. Being smart and evil—that he is, he soon changed his tactics and laid his plans to get on the inside. (Selected.)

* * *

Prayer is best known by the practice of it.

* * *

As a Christian are you a power for God or just an influence?

* * *

Some things are not wrong in themselves but they clamor to hold a wrong place in your life.

* * *

The nearer we get to God, the nearer we will be to each other.

* * *

The good things of earth are like cut flowers, they must be held lightly.

* * *

They are never disappointed who have learned to wait only on God and to expect nothing from man.

* * *

The wish to have our own way is what makes His yoke "galling."

* * *

Grace is not given, save when it is needed.

* * *

God honors the person who trusts Him implicitly, regardless of.

* * *

It is much easier to follow the track of the heroic, than to remain true to Jesus in mean drab streets.

* * *

A laborer may be a man with a hoe, but he may also be one who has part in the harvest whose reapers are the angels.

* * *

We may have organization enough to direct a million people and yet lack the love and interest to be "Brethren."

* * *

"The steps of a good man are ordered by the Lord." Ps. 37:23.

* * *

Many times there is a "fault" but most often it lies within one's self.

What God would love to have in these modern days, is a few people with less in their heads but a touch of heavenly love for lost souls in their hearts.

* * *

Peter had 119 people in his congregation who prayed for ten days and things happened.

* * *

Instead of going to the Lord for our plans, we take our plans to the Lord to get them approved, — sometimes only after they are already half carried out.

* * *

Many take great pains to plead their own cause—if our cause is good and just, the Lord will plead it for us.

* * *

In tragic times you show your true worth.

* * *

Compromise with wrong, is the most insidious form of sin.

* * *

The harder the place, the more He loves to show His power.

* * *

Peter went from jail to a prayer meeting. Where do you go when you are in a tight place?

* * *

You ought not to feel too comfortable in this present age.

* * *

We aren't made more saintly by putting on a miserable look.

* * *

Some things are bad enough first hand, but oh, all this second hand stuff! Beware!

* * *

These are the days when you can get all the dirt you want and more, you get it free. It is often thrown at you.

* * *

You cannot be for the **Word** and for the **world** at the same time.

* * *

Some of the "more spiritual" people have been heard to say "I don't go to the movies. I don't dance. I don't do this or that, nor go here or there." Neither does a gate post. It goes nowhere, it just sets and holds tight.



Of Black Apostles

One of the great bulwarks of the faith and courage of a missionary is to see in unmistakable fashion the transforming and purifying power of the Christ in the heart and life of a black man. These living examples are many and varied, but let us try to picture one that would be a "type."

The average village Christian likely lives in a native, dome shaped, stick and grass hut under the cool shade of the village palms. He is surrounded on all sides by other similar huts. At first glance there is nothing in particular which distinguishes this Christian home from any other in the village. Near the doorway is the large wooden mortar and its accompanying pounding stick. On the ground under the tree is a native mat made of small split sections of bamboo woven together. Here is a short handled hoe, there a water gourd and over yonder a couple of chickens. You can see the same things anywhere else in the village.

But let us examine these other huts a bit more closely. Do you see that one over there with that curtain affair of dried palm leaves before the door? In order to enter that house, the African must stoop and brush through them and in so doing he believes that he is able to brush off any evil spirits who may be trying to sneak into the house with him. You see no such contrivance before the Christian's doorway. Have you noticed that peculiar horn shaped grass projection over the doorway of that other hut over there? That object, in the native's belief, is also efficacious in guarding the doorway of the home. Do you find that over the Christian's doorway? No.

Now let's step up to the doorway of a heathen's hut. We stoop and squeeze through the narrow doorway. When our eyes become accustomed to the smoky gloom, we

can begin to make out various objects. There is the low stick frame resting on four forked stakes driven into the dirt floor. This is a bed. In the corner there is a higher stick rack on which are some water gourds; an assortment of native baskets and some manioc roots put to dry. Scattered about are various sized baskets. Some are for carrying corn and manioc in from the fields. Others are smaller and of finer weave for containing flour, millet or musa.

In the center of the floor are 3 or 4 stones surrounding a bed of smouldering embers—the Congo kitchen range. Overhead one sees a native hoe hooked over a roof stick; over in the corner post, a native knife is stuck and beside the doorway on a peg hangs a bow and a few arrows. These plus the meager stools, and an earthen, soot laden cooking pot pretty well make up the furnishings. However, look further. Do you see that mound of loose dirt under the foot end of the bed? Likely you'd find a small black antelope horn buried there, filled with some mysteriously and secretly formulated concoctions. Why? Protection from the spirits.

See that bundle in the corner partially hidden by a basket? In it likely is a grass skirt, a small gourd rattle or perhaps grass bracelets or arm bands. This signifies that the woman of the house is member of a secret women's order. These are the emblems of her membership. They are kept in hiding and brought out only for their secret rites which usually take place under a Congo moon.

But what about the Christian's home over there? Let's have a quick look in there. We see the usual baskets, water gourds and the cooking pot. But you see no loose mounds of earth under beds; no mysterious bundles in dark corners; no antelope horns; no witch doctor powders. However you may see a little box in which you'll find a thumb marked, dog eared New Testament and a hymnal. And possibly underneath you'll see—carefully wrapped in a dry banana leaf—a treasured church membership card.

But the greatest challenge and blessing of all comes to see the contrast between the village Christian himself and his fellow villagers. Look at them in their greasy mud curls; their unwashed red grease painted

bodies; their copper bracelets on arms or ankles; the bits of lizard skin about the wrist or the animal tooth tightly tied about the bicep. Then look at that Christian coming toward us through the village. He too has a loin cloth, but it is **clean!** He too has much bare skin but it is **washed** and as such glows in the way peculiar to these skins which vary between milk chocolate and licorice in hue. Notice how conspicuous by their absence are all the amulets, charms and trinkets that we see on the others.

But the greatest distinction of all is not apparent either in their houses or their dress but rather in their faces and ways of living. Look into that heathen's face. Look into those eyes in which there are such telling shades of expression. You see suspicion — suspicion of the missionary and his word. Often you see eyes clouded and reddened—the telltale signs of much native palm wine. And you see fear there—and what makes it all the more poignant is that they do not know what they fear. At night as they sit about their village fires or in the smoky dimly illuminated huts, they usually stay close to each other and speak in hushed tones.

Then look into the eyes of this village Christian. Look at that wide smile of pleasure at being visited in his village; look into his eyes; they invariably are clear and what strikes you so forcibly is the absence of that haunted, fearful, suspicious look. They have had the chains of their fear laden African customs shattered by the power of Calvary and they are **FREE** from their former fears and they show it.

But the greatest evidence of all is their way of life in the midst of their village. When on some night the great hollow log drum begins to send its syncopated rhythm reverberating throughout the shadowed village, figures begin slipping out of huts making their way to the clearing in the midst of the village. There, in the eerie half light created by the moon's rays filtering through the smoky pall hovering over the palms, they begin to weave, bob, shuffle and chant in a circle about the drum and its crouched figure.

A villager in making his way to the scene may pause at the doorway of the Christian's home and urge him to come and join them.

What's the answer? "No, I'm no longer a child of Satan: I'm now a child of God."

There comes the day when a death occurs in the clan of which the village Christian is a member. The deceased was heathen. In spite of great pressure, the Christian goes contrary to village opinion and refuses to join his relatives who are groveling in the dirt and dust, wailing and crying. He may go to the scene, but if he does, he stands as an example in the midst of the confusion. But if it is a believer who has died, word goes out swiftly and soon other Christians from neighboring villages come rallying in. Again the heathen relatives crowd in and with all dark threats and shrill demands try to force the group of believers to yield and allow the corpse to be buried in the century old customs of their ancestors. But these believers have always the same firm determination and always give the same answers in response to such demands; "The one who died was not a child of Satan but a child of God. He refused your customs in life and we now refuse them in his death." With that they give the surrounding villagers a gospel message. Then singing the hymns of hope of the church, they make their way to the place of burial and with more hymns and prayers, they inter the humble earthly remains of this village believer with the joyous knowledge that his spirit has since gone to be with his Creator.

Do you see what we mean when we say that one of the greatest bulwarks of our faith in our Lord and the worth of our work is the contrast which the village Christian so sharply etches against the somber background of his surroundings.



"SPIRITUAL ADEQUACY FOR TRYING TIMES"

(Continued from page 11)

II

Tonight I want to say that Christians need not be weak. "Ye shall have strength" is the promise. There are four principal bases of overcoming, victorious Christian living which I want to mention.

1. The first is faith. Here I mean genuine belief in God. Only faith can set men free from bondage to our world and its values and methods. Faith in God in an inclusive thing. Jesus described it to the lawyer when he said, "Thou shalt love the Lord thy God with all thy heart and with all thy strength and with all thy soul and with all thy mind." This is the best description of faith that we have. It is commitment—a risking of everything upon the trustworthiness of God. There is no such thing as half-faith. It is either the all-important thing in a person's life or it has no reality or value at all.

2. And then there is hope. Paul places hope above faith. It is essentially an attitude toward the future. "Hope in the Lord," we are admonished. What is the nature of the Christian's hope? According to Paul it is the hope of heaven. It is the hope of eternal life with God. Hope is able to look across the experience of death; hope can look across loss and tragedy; hope can span the chasm of despair. It can lift a man up again when he has been overthrown by sin. Without it a man will find life too much for him.

3. And there is love. Paul puts this at the top of the list. Love is power. The power of God is really the power of love. The effectiveness and power of Christ was really the power of love. If we are able to look out upon a year of conference work with love in our hearts we will not be dismayed. Africa, Indonesia, Europe, Paraguay—the needs of all will be served.

4. But having mentioned these three we must say again that they do not come easily to anyone. There is one means to them, and one only, and it is by way of **the life of devotion.** It is the life of devotion which undergirds faith and hope and love and sup-

plies them with sustaining nourishment. It is only the life of devotion which can transform us from weak reeds into strong trees which can stand. Every saint who has ever lived has testified to the power of prayer. The truth is that there is nothing in the whole sweep of our Christian life which is so decisive in determining the success or failure of that life as our devotional life. The heart and pith of our effectiveness in faith, hope, and love is tied to the indwelling Christ whose presence is nurtured by devotion.

Finally it must be repeated that spiritual adequacy is tied to the life of devotion, by which I mean principally the practice of prayer. With the saints the principal thrust of prayer has been the effort to discover the mind of God. It must be so among us. We are not the energetic operators of religion but rather God is the manager and planner.

I personally like the suggestions of Thomas R. Kelly and Frank C. Laubach that Christians ought to be in the spirit of prayer all the day long. "Pray without ceasing" may not be hyperbole after all.

Jesus said, "Be of good cheer, I have overcome the world" and St. Paul said, "We are more than conquerors through him that loved us." In that spirit and faith, facing a year and demands which, if we face them honestly at all, will try us exceedingly, let us move out knowing that strength is within our reach.

To give is to live; to withhold is to die. Consider the sponge and the spring. The sponge swells up several times its normal size in order to hold all that it can absorb. The only way to get anything out of it is to squeeze it. But the spring is always giving. It does not hold anything back, but spills out across the meadow with utter abandonment. The sponge is a corpse; the spring is alive. Men die when they keep, and the light goes out when they no longer enjoy giving.

—Homer J. R. Elford.

THE TITHE IS THE LORD'S: IT IS HOLY UNTO THE LORD. Lev. 27:30.

A BIBLE SCHOOL FOR TRAINING THE CHRISTIAN MINISTRY IN AFRICA

By H. A. Driver

Congo Inland Mission Field Conference of December, 1950, recommended that a Central Bible School be established at Tshikapa as soon as possible, to serve the whole C.I.M. territory for the training of the Christian ministry and indigenous church leadership.

Why at Tshikapa?

1. Tshikapa was chosen because it is quite centrally located and easily reached from the other five stations in the territory.
2. Many large African villages are near the station. There is also a large hospital, a soldiers' camp and a prison at Tshikapa. This will provide opportunity for much practical Christian work for the Bible School students.
3. Tshikapa is a fast growing metropolitan area of Africa being one of the headquarters of the Forminier Diamond Company. Workmen from the whole C.I.M. territory have been drawn to Tshikapa by the opportunities for gainful employment there.
4. There is a healthy spiritual indigenous church in the heart of the diamond camp across the Kasai river from the mission station where the Bible School will be located.

Is a Bible School needed?

F. B. Meyer once said: "If I were to live my life over, I would go to some mission field and choose ten men and train them and



Rev. and Mrs. A. D. Graber in charge of the work at Tshikapa.

send them out. Then I would choose ten more and send them out and so on."

1. The native African that is filled with the Spirit of God is the most effective witness to his own people. The masses of Congo will never be reached by the few missionaries we send unless these missionaries win leaders among the Africans to Christ and give them Bible training to minister to the soul needs of their people.
2. Faithful workers who have given many years of service to the Church need to be replaced each year. The Bible School will train new leaders.
3. The professions, industry and business, are bidding high in worldly goods for the best leadership. Congo needs Bible trained business men, clerks, carpenters, school teachers, medical workers, farmers and Christian laymen in all areas of life. The



Building that may need to be used for Bible School at Tshikapa.

Bible School will train many laymen who will be leaders in the Church of Christ in Congo and citizens of the Congo nation.

The Bible School is a Mission project.

Eighty five per cent of all public school work in Congo is carried on by missions. For this the government gives the mission subsidy. The Bible is taught as a text book in these schools every day and the Christian emphasis is given in every area of school life. Most of the conversions and decisions for Christ take place in these public schools. All of these cannot go to the Central Bible School of Tshikapa but the Lord is calling out leaders, teachers, pastors, workers who will lead the church in its growth in grace and the things of the Spirit.



Kabangu Thomas and wife in charge of the church in the Diamond work camp.

How many will the Bible School serve?

The school will be opened in 1952 in a temporary structure with perhaps six from each station. It is hoped that within a few years the school may accommodate at least 100 students.

How can you help?

1. Give liberally and regularly to the Evangelistic department of the C.I.M. There is no budget for the Bible School in 1952. It is entirely a work of faith. As the Lord prompts you to send in money each month for Evangelism all above current budgetary needs will be transferred to the Bible School.
2. You can make this a special project. The estimated operating cost for each student for the first year is \$20.00. If there are thirty-six students, the evangelistic budget of C.I.M. would have to be increased only \$720.00. Could thirty-five Sunday Schools in our constituency insure this first year with twenty dollars each.

3. You can put your money to work for God by making wills, bequests, annuities and cash gifts to the CONGO INLAND MISSION. Write to the secretary, 4610 South Woodlawn Avenue, Chicago 15, Illinois, today for complete information.

What of tomorrow?—

Forty years of witness to the Congo has been wonderfully blest by God. A large growing healthy Christian Church has been established. Hundreds are awaiting baptism and Christian nurture. The Bible will carry on in the absence of the missionary better if it is given and taught by a Christian who knows his Bible.

THREE KINDS OF CHRISTIAN WORKERS

1. Canal barge type—dragged to work.
 2. Sailing ship type—fair-weather workers who avoid trials.
 3. Atlantic liner type—fights his way through wind and tempest.—**Fishin' Tackle.**
-

The world will turn aside to let a man pass if he knows where he is going.

* * *

Are your thoughts and actions such as to bear the broad full light of an ordinary day?

HEADQUARTERS NEWS

(Continued from page 4)

are having an awful time. We are fortunate in having the tutor who has taught others of the C.I.M. She has taught Sprungers, Enns, Bertsches and Wiebes. She is a wonderful Christian and we appreciate her patience in teaching us.

* * *

W. E. Harders write:—

The children have gotten along nicely in their school work, and are just now beginning to get hold of a few French expressions. When I asked them if they cared for some more salad at the table the other day, David's answer quick as a flash was, "Oui, oui, Monsieur." The Wiebes taught them two French choruses before they left, and they enjoyed singing them a lot. Carolyn is using her arm to write again, however, we have found out that the pin that had been put in will have to be removed. She will have to stay in the hospital a few days.

We have received word through Mr. Coxill that there will be an American school for children opening October 4th. They hope to operate a bus to take the children and will charge tuition.

* * *

From the Neufelds:—

We are finding our place to stay quite convenient. We are nicely located near the school and are also getting a lot of help from the "Madame" here with our French. She also lets us use her radio to listen to French news casts, etc. We find we can now get the greater part of the French sermons on Sunday mornings.

Justina had the misfortune to sprain her ankle a week ago. A lady missionary finishing her medical course, who lives here, taped the ankle and now Justina is again on her feet walking. For this quick return to health we are thankful.

I need wide spaces in my heart
Where Faith and I can go apart
And grow serene.
Life gets so choked by busy living,
Kindness so lost in fussy giving
That Love slips by unseen.

—Anonymous.

HOW TO HAVE A REVIVAL

Dr. R. A. Torrey, the famous Evangelist, gave a plan for bringing to pass a Revival in any church or community throughout the world. Dr. Torrey declared that the plan had never failed to work. He even went so far as to say that "it cannot fail" if the suggestions are faithfully followed. Here is Dr. Torrey's statement:

"I can give a prescription that will bring a Revival to any church or community or any city on earth.

1. Let a few Christians (they need not be many) get thoroughly right with God themselves. This is the prime essential. If this is not done, the rest that I am to say will come to nothing.
2. Let them bind themselves together in a prayer group to pray for a Revival until God opens the heavens and comes down.
3. Let them put themselves at the disposal of God for Him to use as He sees fit in winning others to Christ. That is all.

"This is sure to bring a Revival. I have given this prescription around the world. It has been taken by many churches and communities, and in no instance has it ever failed; and it cannot fail."

In every church the members can be divided into two groups: those who do all the work, and those who let them. In which group are you?



Dr. Emery Ross

By Rev. C. E. Rediger

In all organizations and movements there are persons who are singularly used of God as leaders. Thus, the cause of Protestant Missions in Africa has been particularly blessed in the leadership that Dr. Emory Ross has given.

Dr. Ross' work with Africans began in 1912 when he went to Liberia as a missionary under the Disciples of Christ Church. After three years in Liberia, he went to the Belgian Congo, continuing to work under the same board. Since then he has served as secretary of the Congo General Conference of Protestant Missions, 1921-28; as secretary of the Congo Protestant Council, 1928-33; and since 1935 as Executive Secretary of the Africa Committee of the Foreign Missions Conference of North America. Dr. Ross probably knows Africa and Africans, south of the Sahara, better than any living person today. He is also a trustee, officer of "fellow" on a dozen other organizations that contribute to the well being of the African among which are the presidency of the "American Mission to the Lepers" and chairman of the Phelps-Stokes fund. He has been decorated by the Belgian government.

Dr. Ross knows most of our C.I.M. missionaries personally and has been a guest in many of their homes and Congo. He has traveled through 1200 miles of jungle with the late Rev. H. H. Moser in one of the C.I.M. model A cars and had many similar experiences with other missionaries.

Dr. and Mrs. Ross know the C.I.M. constituency well, he having spent his childhood and youth in Kendallville, Indiana and Mrs. Ross in Flanagan, Illinois. They graduated from Eureka College, Eureka, Illinois.

Dr. Ross' life has been given to making available to the African that fulness of life that is possible to only those who know Jesus Christ as Saviour and Lord and have been helped to live His gospel as it affects all areas of his life. It was a great honor and blessing to have Dr. Ross meet with the Congo Inland Mission Board and many of the constituent pastors and laymen at the Eighth Street Mennonite Church in Goshen, Indiana, on Tuesday, October ninth.

In his address Dr. Ross enlarged on six facts regarding Africa today:—

1. Africa is the last great colonial area on earth.
2. In that area foreigners have more to say about what can or cannot be done than any other place on earth.
3. Africa is the largest undeveloped area in the world.
4. Africa is changing faster than any place in the world.
5. Africans are responding to Christianity numerically greater than all the rest of the world combined.
6. Three forces at work today in this complex Africa are:—
 - a. Animistic Communalism—the traditional religion.
 - b. Stalinist Communism.
 - c. Christian Community.

Among other things Dr. Ross said that Africans look to America with great hope but also with great fear. He warned that missions must aid the African keep his communal life but have it dominated by the religion of Jesus Christ and further that there has been far too close a relationship between Christianity and a white skin.

This meeting of the CONGO INLAND MISSION will be long remembered because of the presence of Dr. Ross.

IF I WERE YOU

F. Jones Hadley

'Tis easy to say the quick, sharp word
That will injure through and through
The friend you have always held so dear—
But I wouldn't, if I were you.

'Tis easy to spread an idle tale
That perhaps may not be true,
And give it wings like thistledown,
But I wouldn't, if I were you.

The words once spoken, if harsh, unkind,
You must ever bid adieu—
Though you may speak them, if you will,
Yet I wouldn't, if I were you!

ORTHODOXY AND MISSIONS

To be orthodox means to be straight, or sound, in the faith. The word is made to do service for a great variety of viewpoints, and each thinks, perhaps sincerely, that he is orthodox. A man was once accused of modernism because, they said, he was not sound on the tribulation. Without arguing the general question we want simply to examine the place of missions in the picture of orthodoxy.

Someone who does not accept evangelism and missions as the central task of the Church in the world cannot be admitted to be orthodox, however strongly he may hold to other cardinal doctrines of the Word. After all, the Great Commission, recorded in all of the four Gospels and in Acts, is a **command** of our Lord. But we would not for a moment seek to establish the claims of evangelism and missions by a mere appeal to any commandment, nor by a marshalling of proof texts. In the New Testament the active spreading of the Gospel is a part of the total pattern. It cannot be isolated as a department or even merely as one of the functions of the Church.

Why did Jesus come? "To seek and to save the lost." As He faced Calvary He said, "But for this cause came I unto this hour," and on Calvary He was "reconciling the world **unto** Himself." The drama of God's redeeming grace seeking out sinful men goes relentlessly on in the Gospels from Matthew 1 to John 21.

In the Acts the pouring out of the Holy Spirit appears to have had one primary purpose: giving power to witness. The New Testament Church had one consuming zeal: "They went every where preaching the word." The outstanding mark of the ideal church in Thessalonica was that from them "sounded out the word of the Lord . . . and . . . in every place your faith to God-ward is spread abroad."

For why should we have the Word of Life if not to bring its healing balm to others?

The answer to this question, however, is not entirely self-evident. There are those still among us who would enjoy the blessings of the Gospel selfishly. There are those who know the facts of salvation, forgiveness, love, and grace without apparently understanding God's purpose. The prophet Jonah

was one such. He said, "I knew that thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil . . . Therefore I fled . . ." He had the facts all straight but hopelessly misunderstood their meaning. In theology he was orthodox, but in missions his faith was defective. How does our faith measure up?

—Selected.

TIPPING GOD

There are two ways of giving to God. One is by "tipping" and the other is the Biblical way of tithing. The word "tip" means the bestowal of a small gratuity. It is the meager expression of an infinitesimal appreciation. It carries with it the idea of a condescending remembrance to a servant who has done something nice for us. Most of our people are "tippers" when it comes to the work of the Lord.

Tithing, on the other hand, means "the tenth of anything." It is a custom as old as the devotion of the human heart, as laudable as the highest graces of the individual soul, and as binding upon the recipients of God's mercy as any law of reciprocity upon those who have been helped by others.

If all church members would only tithe for one year, we would have enough money to support many times our present force of home and foreign missionaries, and a lot left over for other projects. Besides, all would be better off materially, mentally and spiritually.

—Selected.

In hospitals, surgeons and nurses keep themselves immaculately clean and sterile, for the sake of OTHERS.

* * *

You are saved out of this world, to go right back into this world to win people to the Lord.

* * *

There may be circles under your eyes but if your heart is right there is a song in it.

* * *

To be wrong ignorantly is bad but to be wrong willfully is far worse.

FINANCIAL REPORT

Receipts for months of August and September by conferences.

CENTRAL

Missionary Allowances	\$ 1,436.84
Educational	1,000.00
Medical	2.00
Operating Budget	3.00
General	1,630.79

Special:

Bible Memorial Fund	35.00
Frieda Guengerich, personal	75.84
Levi Keidel, personal	5.00

Total Central\$ 4,188.47

E. M. C.

Missionary Allowances	\$ 3,000.00
Educational	27.00
Clothing	350.00
Medical	475.00
Operating	150.00
Insurance	152.12
Promotional	.50
General	2,000.00

Special:

Bible Memorial Fund	1,210.01
Missionary Dwelling	2,421.41
Mrs. A. D. Graber Memorial	25.00
Schmucker Memorial	100.00

Total E. M. C.\$ 9,911.04

E. M. B.

Missionary Allowances	\$ 437.50
Outfit	250.00
Insurance	166.86
Passage	785.00
Promotional	1.00

Special:

Bible Memorial Fund	42.02
Lena Friesen, personal	105.00
Aganetha Friesen, personal	5.00
Sara Friesen, personal	200.00

Total E. M. B.\$ 1,992.38

GENERAL

Missionary Allowances	\$ 2,388.68
Clothing	82.67
Operating	723.15
Insurance	434.44
Passage	999.72
Promotional	1.00
General	2.00

Special:

Bible Memorial Fund	\$ 2.00
Mutena Panel Truck	135.00
Missionary Dwelling—Selma Unruh	55.00
Anna Liechty, personal	5.00
Waldo E. Harder, personal	182.56
F. J. Enns, personal	13.33
Samuel Entz, personal	13.33
G. B. Neufeld, personal	25.35

Total General\$ 5,063.23

Other than Central, E. M. C., E. M. B., and General Mennonite Conferences.

Missionary Allowances	\$ 275.00
Evangelistic	7.00
Promotional	3.00

Special:

Aganetha Friesen, personal	10.00
Lena Friesen, personal	10.00
Robert D. Bontrager, personal	65.00

Total Others\$ 370.00

TOTAL RECEIPTS\$21,590.12

YOUR MONEY

Use your money while you're living.

Do not hoard it to be proud;

You can never take it with you—

There's no pocket in a shroud.

Gold can help you on no farther

Than the graveyard where you lie,

And, though you are rich while living.

You're a pauper when you die.

Use it then some lives to brighten,

As through life they weary plod;

Place your bank account in heaven

And grow rich toward your God.

Use it wisely, use it freely,

Do not hoard it to be proud;

You can never take it with you—

There's no pocket in a shroud.

Truth like the sun remains obscured only
for a time: truth will be out.

* * *

I do not know **what** the future holds but I
do know **Who** holds the future.



Tomorrow

He was going to be all that a mortal could be
TOMORROW;

No one should be kinder or braver than he
TOMORROW;

A friend who was troubled and weary he knew
Who'd be glad of a lift and who needed it too;
On him he would call and see what he could do
TOMORROW.

Each morning he stacked up the letters he'd write
TOMORROW;

And thought of the folks he would fill with delight
TOMORROW;

It was too bad, indeed, he was busy today,
And hadn't a moment to stop on his way;
More time I will have to give others, he'd say,
TOMORROW.

The greatest of workers this man would have been
TOMORROW;

The world would have known him had he ever seen
TOMORROW;

But the fact is he died and he faded from view,
And all that he left here, when living was through,
Was a mountain of things he intended to do
TOMORROW.